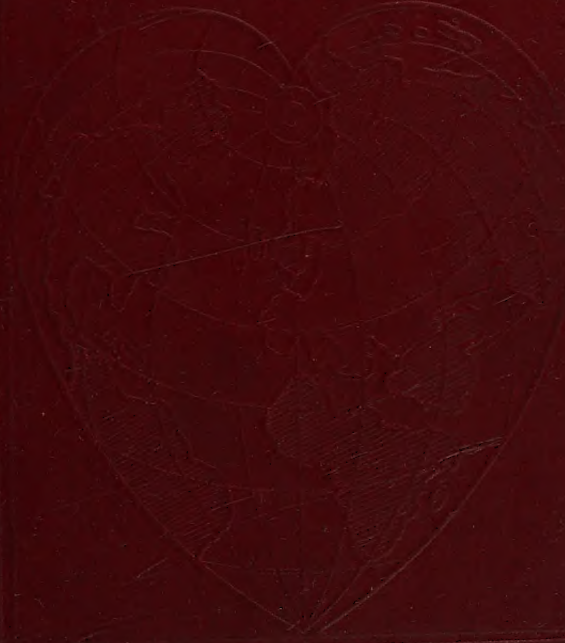
MISSIONARY ANNALS OF THE NINETEENTH CENTURY



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MISSIONARY ANNALS

of the

NINETEENTH CENTURY.

A HISTORY, A BOOK OF REFERENCE, AND AN INTERESTING STORY COMBINED, OF THE PROGRESS OF THE KINGDOM IN MISSION LANDS DURING THE PAST ONE HUNDRED YEARS.

By D. L. LEONARD, D. D.,

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To the missionaries who are giving their lives freely and uncomplainingly, that those who live in darkness may have the Light of Life—and to all those in the home-land, who by their work, their prayers and their gifts are sustaining those in the foreign field, this book is respectfully dedicated by

The Author.

PREFACE.

No formal or extensive introduction is deemed necessary for these Missionary Annals, but only a brief explanatory statement, advising the reader at the very outset of the author's general design and plan, and calling attention to certain features of the volume, which impart to it a value somewhat unique, and perhaps constitute it a really substantial addition to the rapidly increasing literature of missions.

1. After certain preliminary pages relating to evangelizing movements antedating the period especially under view, the current century is taken up by decades, with a chapter bestowed upon each one of these ten sub-divisions. Thus at least half a score of times a glance, a bird's-eye view, is taken of the entire mission work in progress in the entire world, so that all contemporary happenings in all realms are brought into juxtaposition.

2. In order to make this glance more vivid and impressive, at the end of the volume stands a chronological table covering sixteen pages, in which appears the date of every notable event belonging to the decade. The text, therefore, is not cumbered with many figures, and yet whosoever desires may with the utmost ease ascertain the year in which occurred any one of the nearly five hundred missionary happenings thus set down in order.

3. All along particular attention is called to the tremendous part played by various non-religious forces in

hastening the universal coming of the Kingdom of God among men; such as the schemes of statesmen; the achievements of discoverers, explorers and inventors; the results of commerce, conquest, and colonization; and especially as all these are connected with the expansion of Anglo-Saxon peoples both in the New World and the Old.

4. From first to last the general order of topics is the same. After mention has been made of general secular and religious movements which have a bearing upon the spread of the Gospel, the names are given of new missionary societies organized, and of new missions. Then the transfer is made from Christian to non-Christian countries to note the change there in progress. The various leading mission fields pass by in the following order: Africa, The Levant, India, China, Japan, Korea, The Islands, and Spanish America.

5. The closing chapter presents upon a few pages a picture of the entire evangelizing work of Protestant Christendom in all lands, showing the gains made since Carey's momentous beginning, summing up the achievements of the century, and naming the denominations at work in each quarter of the globe. Nothing can be more appropriate than such a condensed review, taken as a new hundred-year period is about to dawn.

D. L. Leonard.

Oberlin, October 27, 1899.

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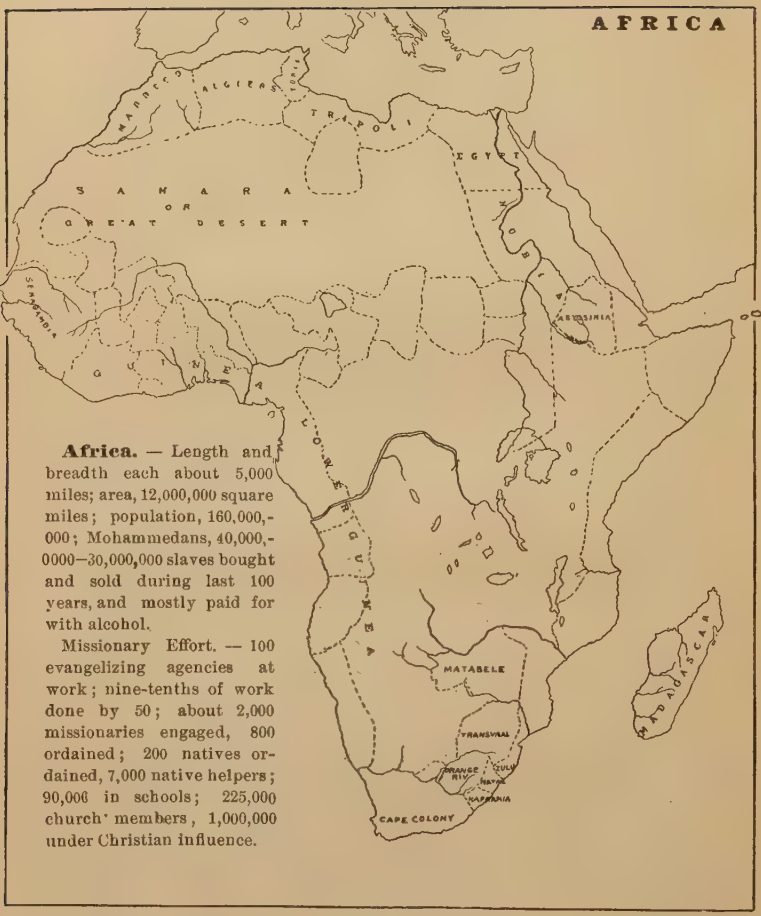


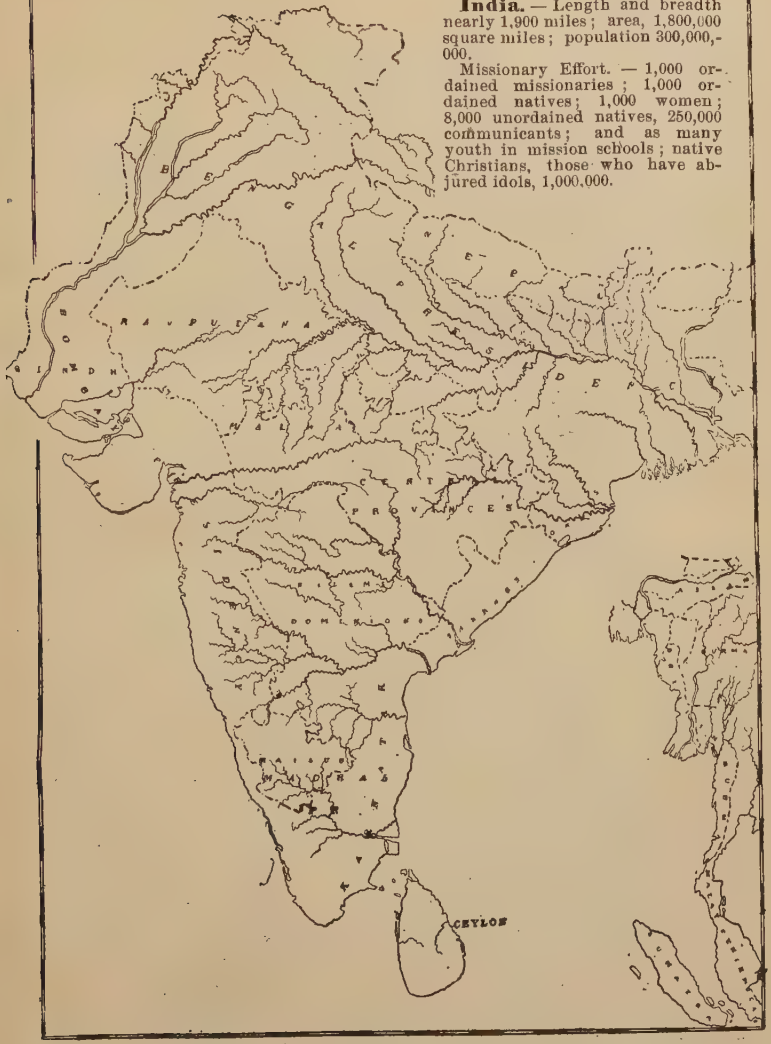
Africa. — Length and breadth each about 5,000 miles; area, 12,000,000 square miles; population, 160,000,000; Mohammedans, 40,000,0000—30,000,000 slaves bought and sold during last 100 years, and mostly paid for with alcohol.

Missionary Effort. — 100 evangelizing agencies at work; nine-tenths of work done by 50; about 2,000 missionaries engaged, 800 ordained; 200 natives ordained, 7,000 native helpers; 90,006 in schools; 225,000 church members, 1,000,000 under Christian influence.

INDIA

India. — Length and breadth nearly 1,900 miles; area, 1,800,000 square miles; population 300,000,000.

Missionary Effort. — 1,000 ordained missionaries; 1,000 ordained natives; 1,000 women; 8,000 unordained natives, 250,000 communicants; and as many youth in mission schools; native Christians, those who have abjured idols, 1,000,000.

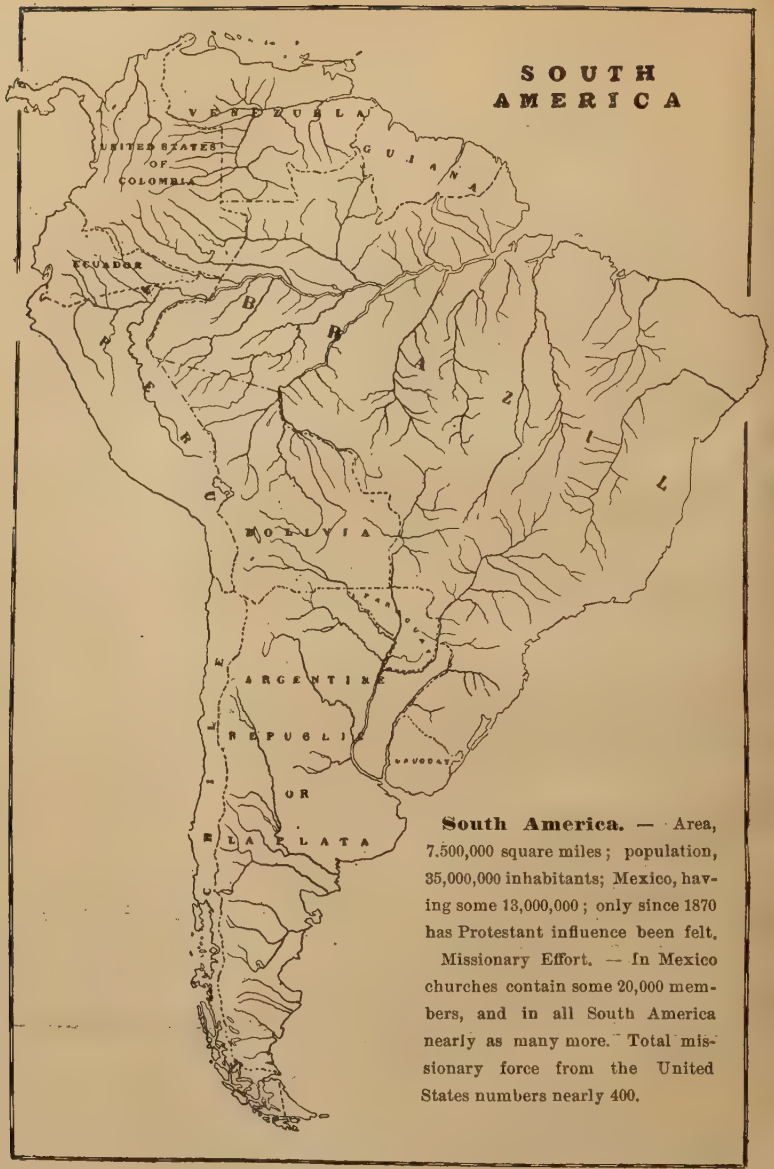


China. — Area, 4,000,000 square miles; population, 400,000,000; the largest dominion under the sun, and for population unequaled.

Missionary Effort. — 2,461 missionaries; of whom 527 are ordained, 724 unmarried women and 192 physicians; native laborers 5,071; stations and out-stations 2,439; communicants 80,700; schools 1,871, with 35,000 pupils; native Christians 300,000.

Japan.—Area, 160.000 square miles; population, 45,000,000: a half century since closed to the outside world, now abreast of the great nations.

Missionary Effort — 702 missionaries manning 1,057 stations and out-stations; 447 church organizations, membership 42,280; 44,000 pupils in Christian schools.



South America. — Area, 7,500,000 square miles; population, 35,000,000 inhabitants; Mexico, having some 13,000,000; only since 1870 has Protestant influence been felt.

Missionary Effort. — In Mexico churches contain some 20,000 members, and in all South America nearly as many more. Total missionary force from the United States numbers nearly 400.

THE IDOL MAKER.'

—Isaiah 44: 10 to 22.

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CHINA.—1. Opium room. 2. Examination booths for Chinese students.

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Hindu teacher and pupils.

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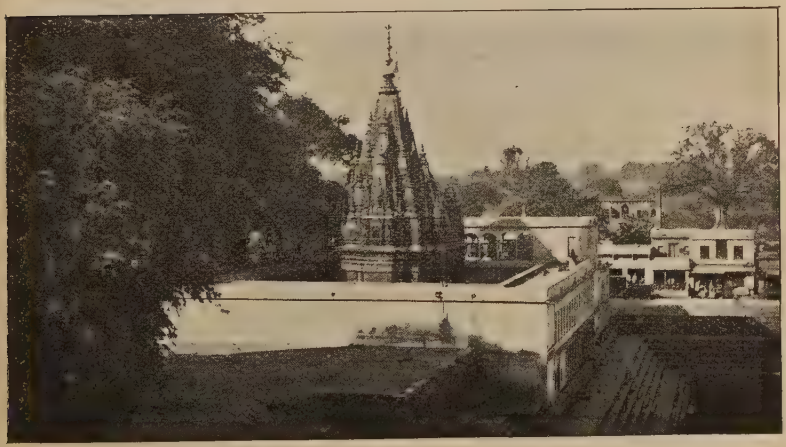
Nepali woman.

Fakir or Holy man.

XII. Nepali man.

Darzi, or tailor.

INDIA.—Snowy range from Senghal, Mt. Everest on the left, Darjeeling.



XIII. The monkey temple, Benares.

TURKEY.—1. Sorting Rice at Smyrna. 2. Beirut Harbor, Mt. Lebanon at right. 3. Street scene, Constantinople.

XIV.

1. Theologians in Court of Mosque el Azhar. 2. Bedouin sheikh, near Gaza. 3. Turkish gentleman. 4. Priests of Greek Church.

Missionary Map of the
WORLD
Principal Mission Stations are indicated by black dots
(Stations in Papal Europe and United States not shown)
Principal Mission Stations in 1800 indicated by crosses + +
Principal Steamship Lines indicated
RUSSIAN EMPIRE
SIBERIA
CHINESE EMPIRE
MONGOLIA
TIBET
CHINA
INDIA
PERSIA
ARABIA
TURKEY
AFRICA
THE SAHARA
EUROPE
AUSTRALIA
INDIAN OCEAN
PACIFIC OCEAN
ATLANTIC OCEAN
AMERICA
UNITED STATES
NORTH AMERICA
SOUTH AMERICA
GREENLAND
ALASKA
BERING SEA
Sea of Okhotsk
Sea of Japan
JAPAN
ALEUTIAN ISLANDS
NEWFOUNDLAND
NOVA SCOTIA
Liverpool - Quebec, 9 days
New York - Southampton 6 days
New York - Bremen
New York - Hamburg
Hamburg - Vera Cruz - Tampico 30 days
Liverpool - Jamaica 21 days
Liverpool - Para 15 days
Victoria - Yokohama 13 days
Shanghai 17 days
Yokohama - San Francisco, 20 days
Hong Kong - San Francisco, 25 days
San Francisco - Sydney, 25 days
San Francisco - Honolulu, 7 days
Honolulu - Auckland 12 days
Suez - Colombo, 13 days
London - Brisbane
London - Sydney, 49 days
Aden - Albany, 19 days
Cape Town - New Zealand, 15 days
Plymouth - Teneriffe - Cape Town - New Zealand, 45 days
Portsmouth - Lisbon - Mozambique, 41 days
Southampton - Cape Town, 30 days
Lisbon - Cape Town, 15 days
Southampton - Buenos Ayres, 22 days
Buenos Ayres - Montevideo 3 days
Montevideo - Valparaiso 12 days
Buenos Ayres - Callao 65 days
Hamburg - Callao 65 days
Liverpool - Valparaiso 22 days
Liverpool - Callao 30 days
Liverpool - Buenos Ayres 22 days
Liverpool - Rio Janeiro 17 days
Liverpool - Montevideo 17 days
Liverpool - Rio de la Plata 17 days
Liverpool - Pernambuco 17 days
Liverpool - Bahia 17

Missionary Annals of the Nineteenth Century.

CHAPTER I.

MISSIONS IN EARLY AND MEDIEVAL TIMES.

No generation was ever so able as this one to take in the full significance of our Lord's parable of the seed, the blade, the ear, and the full corn in the ear. For we have come to see as our ancestors never did, and never could, how wondrously the law of development pervades every realm from lowest to highest, through the operation of which all the transcendent marvels of human progress are wrought. History is but the story told of growth from the beginning, the setting forth in detail of the forward marching of numerous forces physical, intellectual, moral, religious, social, political, through which it has pleased the Maker of all things to accomplish His vast and beneficent designs.

No conception of history can be nobler or more inspiring than this, that it is the portrayal of the marvelous process of lifting mankind from the groveling, the earthly, and the bestial, up to the celestial and divine; from savagery to civilization, from despotism and slavery to republican freedom, from the puerilities and abominations of paganism to the spiritual worship of a heavenly Father. Professor Seeley has imparted a new interest, as well as a greatly increased significance, to the annals of Europe during the last two or three hundred years by taking the Expansion of

England as the dominant thought. Under this treatment whatever monarch, statesman, general, wrought mightily to further that end performed a notable service for humanity; while whatever campaign, revolution, event of any kind, had slight bearing upon the spread of British influence, was by comparison unworthy of note. Jonathan Edwards manifested the philosophic make of his mind, his breadth also and originality, when he outlined his History of Redemption, which takes Christ, His advent, the outcome of His teachings and life, as the center about which all history revolves. And, following similar methods, we are permitted if not also required (only assuming that history is no mere "mighty maze," but that a "plan" is easily traceable through all the ages, that the world's redemption has been in God's thought from the first to last) to consider the entire period from the call of Abram to the call of Carey as above all things else a scene of preparation for world-wide missions, for the complete evangelization of mankind. Four stages of growth may be distinguished. First, the time of seed-planting and germination, which includes the first two millenniums; next the early Christian centuries, when the blade began to appear; then the last two hundred years, which may fitly be termed earing-time. The fourth, the full corn in the ear, is yet future, but is not the heavenly harvest evidently ripening around the whole earth, and is not the sublime consummation already within the range of human vision?

The supreme task on hand ages ago, when the formal direct beginning to achieve redemption was to be made, was of threefold nature; that of preparing the law and gospel and promulgating them, that of preparing the race to receive these divine bestowments, and finally that of launching Christianity and diffusing it to all mankind. In order that these results might be accomplished, the religions selected comprised portions of two contiguous continents, while the peo-

ples chosen represented two of the great historic races, and three distinct nationalities. The Hebrews, of Semitic stock, were planted in Palestine on the western borders of Asia; the Greeks and Romans belonged to the Aryan or Indo-European branch of the human family, and were fixed in southern Europe; while all three played their parts in the Mediterranean Basin, which for the ancient civilized world was literally the "middle of the earth," the veritable hub. In view of the unspeakable benefits conferred upon humanity by these peoples, they are fairly entitled to the highest honor from all, and in view of the momentous transactions which occurred within their limits, well may these regions, by all redeemed nations through all time to come, be deemed peculiarly holy ground.

To the Jew was assigned the distinguished task of receiving, holding, and bearing witness to the knowledge of the one only living and true God, the Creator and King of the whole earth, who loves righteousness and hates iniquity; and this in a world where outside of Palestine polytheism was universal, and pagan darkness. The chief toilers were found in a long line of patriarchs, prophets and apostles, a noble succession of godly men and women. But best of all, these seers, inspired with a "genius" for religion, expressed and preserved the divine teachings (heavenly oracles indeed) in an incomparable Book overflowing with loftiest thoughts and emotions, clothed also in language possessing beauty and energy unmatched. The training of this people and the accomplishment of their mission required not less than fifty generations. And when the law had found its fulfillment in the gospel, when the last pages of the scriptures had been put to paper, they ceased to exist as a nationality, were scattered far and wide throughout the world.

Meantime the Greek had been making ready to play his part, not in the least degree understanding the import

of his call. In Attica with Athens as a center, a civilization of the highest order had sprung up, including a profound philosophy, architecture and sculpture which even yet remain a marvel unmatched; and more, a literature at some points so perfect as never since to have been surpassed, this in part because incarnated in a language of surpassing excellence, and hence providentially chosen to be the vehicle for communicating the Story of the Cross, the mighty saving words of the Son of God, and of the apostles who bore witness of Him. But further, in order to disseminate the influence of this people, by the conquests of Alexander Greek language, literature, and civilization were planted and took root in all lands from the Nile to the Indus. Yes, to Athens directly and indirectly Christianity owes not a little of its efficacy, and the manifold benefits received will continue to be felt for generations to come.

The Romans too were important auxiliaries in preparing and publishing redemption. Fierce fighters were they, no hostile array could withstand the onset of their legions, and the boundaries of their empire, extending from the Atlantic to the Tigris, with something like 120,000,000 held in subjection, far surpassed anything the ancient world had ever seen. They also reduced to civil order a vast chaos of tribes, tongues and customs, brought unity out of endless diversity, and maintained lasting peace (*pax Romana*) where always hitherto endless warfare had been the rule. Multitudinous bridges and aqueducts were constructed, with magnificent military roads. As wise and just rulers they had no equals, while so excellent was the legal system by them devised that, in all enlightened lands, for substance it bears sway to-day. They borrowed abundantly from Greece, and imparted as freely of the riches thus acquired to all their provinces. Therefore Rome's contribution for the furtherance of the kingdom of heaven could illy be spared, and in the divine wisdom this haughty and

ruthless power was made a servitor to truth and righteousness, was wondrously employed to prepare the way for the advent of the Man of Nazareth and to herald the Glad Tidings.

It was in the midst of this huge empire, with its peace and public order, its highways and commerce all prepared (and strangely just when it was at the zenith of power and glory), that the thrilling announcement was made. The Kingdom of heaven is at hand. The angels' song had already been heard, with those incomparable years following of teaching, and healing, and heavenly living, culminating in the crucifixion, resurrection and ascension, with the descent of the Holy Ghost in overwhelming power. And so the momentous transition was made from the law to the gospel, with a doctrine and practice introduced among men which could never be transcended or superseded, destined also to be carried abroad as on the wings of the wind to every nation, people, kindred and tongue under the whole heaven. Before the end of the century the New Testament had been added to the Old, and with this treasure beyond price committed to human keeping, an astonishing expansion of the kingdom began.

Christianity is by far the most aggressive religion that has ever appeared in history. Most forms of faith and practice are but tribal, provincial, national, and most are short-lived, having a spurt of propagandizing zeal, followed presently by final relaxation and decay. With this single exception all religious systems have sooner or later reached the limit of their extension, and lost irrecoverably the power to achieve further conquests. But the ideas, the convictions, the longings which center in the Carpenter's Son, which are found embodied in the Bible, have already penetrated to every continent, have shown themselves adequate to meet the deepest spiritual wants of high and low, of civilized and savage, and after eighteen centuries are but

just launched upon a career of conquest which aims at nothing less than the ends of the earth, and every creature. Never before was seen such limitless evangelizing zeal, and never before was so great a host engaged heart and soul making proclamation of salvation to the benighted of the children of men.

This fact becomes all the more phenomenal when we recall that Judaism, in a true sense the progenitor of Christianity, was at the antipodes in this particular. The typical Hebrew was well content with the mere possession of the good things bestowed upon the chosen people, was shut out from intercourse with the gentile world, a realm regarded by him not with sympathy, but rather with prejudice, if not also with hatred and contempt. At the most he would receive as a proselyte any who might come and petition to be admitted to a share in the divine promises. And what is even stranger still, even Jesus during His ministry followed almost wholly such precedents. He was not sent but to the lost sheep of the house of Israel. It was not meet to give the children's bread to dogs. The Twelve in their preaching were not to go into the way of the gentiles. This seeming mystery is well enough explained by recalling that Judaism was a system meant to be only preliminary, provisional, and preparatory to the gospel. The law was our schoolmaster to lead us to Christ. Until after Pentecost it would have been premature to make a general announcement of the new way. But besides, from the very first and all along the spirit of Jesus was broad, appreciative, generous, cosmopolitan. And in His teaching how often such words as these fell from His lips: Come unto me all ye that labor and are heavy laden. That whosoever believeth in Him should not perish. And if not before, these are the final commands: Go ye into all the world, and preach the gospel to every creature. Ye shall be

witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.

No feature attending the outpouring of the Spirit at Pentecost is more significant than this, that representatives of so many regions so widely separated should have then gathered in Jerusalem both to receive the celestial enduement and to take it with them to their homes. It was a prophecy of what was in store for the faith which that day was just leaping into the place of power. From Phrygia on the east to Cyrene on the west the gospel would be proclaimed, while a little later a eunuch appears upon the scene hungering for Christ, who also accepts Him as master and then returns to "Ethiopia" to bear witness to Him. For a number of years, however, this limitless conception of the scope of the saving work of our Lord found no place in the minds of the disciples. It was only sharp persecution that impelled them to preach and baptize as far away as Samaria and Antioch. Even Peter must needs have a vision, and a direct bidding from on high, before he could think of offering salvation to the gentile Cornelius. A great step in advance was taken when Paul was expressly commissioned to make Christ known to the non-Jewish world, though even he felt constrained always to deliver his message first to the chosen people. Foreign missions began when Paul and Barnabas were ordained and sent over sea to Cyprus and thence to Asia Minor as heralds of the grace of God. Or if not then, at least not long after, when Paul and Silas were fairly compelled to approach the Aegean coast, and by the vision of the man of Macedonia were beckoned across to Europe, the continent from which after the lapse of many centuries the Word of Life was to be borne to earth's remotest bounds.

From this time onward for several generations the spread of the new faith was astonishingly rapid in every direction over a large area, being helped always and every-

where by the presence of the Roman power, of the Grecian language and civilization, a large Jewish population, the commerce of the Mediterranean, and the remarkable facilities for travel afforded by the military roads. By A. D. 250 the Church had been founded in Britain, and within fifty years later in Armenia. By 323 the Emperor Constantine had become a Christian, at least in name, and from thenceforth (doubtful benefit) Christianity basked in the sunshine of imperial favor, while paganism was frowned upon. Abyssinia began to cast away her idols as early as 330, while in 348 the Goths upon the Danube had been converted in such numbers that Ulfilas was sent to them as bishop to regulate ecclesiastical affairs. At the same date churches are known to have existed in southern India, and were numbered by the thousand entirely across north Africa from Alexandria to the Pillars of Hercules.

All this had been accomplished within about three centuries from the crucifixion, and at least in a general and superficial way the gospel had been proclaimed throughout the Roman Empire, that is, the whole civilized world. But a halt occurs in the progress of the truth, yes, a serious turning back, even a prolonged period of retrogression well nigh to apostasy. Or, to express the same fact in a different way, an entire change of base and plan of campaign were at hand. The instrumentalities employed hitherto were out of date, were of no further value, were even cumberers of the ground. That is, Jew, Greek, and Roman, had fulfilled their mission, their service as peoples was at an end, their successors had been chosen, were about to be put in training, and in due time to be installed. Asia was to be left behind as the principal theater, and Europe was to take its place. And, during the centuries of this transition, in this continent the ancient civilization was to suffer utter overthrow, having long since lost its virility, become hopelessly effete, its morals grossly corrupt, and therefore

worthless for further divine uses. Not many providences in history are more positively startling than the one we are now to behold, the calling in of the barbarian hordes from the north to revolutionize and reinstate society, government, and Christianity as well, that new energy might be imparted, and at length the task, long suspended, might be resumed with irresistible vigor of transforming all the kingdoms of this world into the Kingdom of our Lord. Dreary centuries of confusion and violence, of conflict and slaughter, must come and go, the fearful corruptions of the Papacy included, and the gloom of the dark ages. A new stock must be had, healthy blood, that a vast increase of intellectual and spiritual vigor might be possible; and this was sought for in the Goths and Franks, even in the Vandals and Huns! And these, all unconscious of their high calling, in due season began to pour through the passes upon southern Europe in incredible numbers, wave upon wave, sweeping everything before them. Against their fierce assaults even the legionaries were unable to stand. Presently the entire Mediterranean Basin had fallen under their sway, with Alaric and Attila, Otho and Odoacer, and scores of other such, found sitting in the seat of Cæsar. To human wisdom this was most unpromising material with which to build for intelligence and virtue, for such lofty spirituality as the New Testament sets forth. Of course they must needs first be Christianized and civilized, and this end was secured largely through the Church; though in the process the latter was so wofully paganized and barbarized as to require a radical reformation. Fortunately (providentially) various tribes, notably the Goths, had become nominally Christian before setting forth on their terrible forays across the Balkans, the Alps and Appenines. It was in 410 that Rome was sacked, in 451 that Attila and his Huns invaded Gaul, and in 496 that that Clovis the Frank accepted

baptism with three thousand of his warriors. But as early as 430 the Vandals were supreme in North Africa.

And further, as if this were not enough of scourging, and remaining to this day one of the most inscrutable of all the Lord's dark doings in human history, Mohammed appeared (610-632) to accomplish his destructive work, to fashion a rival system, which though shorn of much of its power to harm, yet constitutes perhaps the most formidable foe the gospel ever met. Advanced by the sword, coupled with a boundless fanaticism, through the Saracens and Turks for more than a thousand years, at many points the Crescent proved more than a match for the Cross, altogether supplanting it in western Asia, the Holy Land included, on the African side of the Mediterranean, in Spain and southeastern Europe; and was not finally beaten back from the Danube till 1648, that is, a generation after the landing of the Pilgrims on Plymouth Rock. Until 1571, when overwhelmingly defeated at Lepanto by Don John of Austria, the Moslem fleet was a continual terror from the Bosporus to Gibraltar. We are able, however, readily to perceive that the worst of all this could not have occurred to the Faith if first it had not been shockingly sinned against in the house of its friends. The Church, like society itself, had become exceedingly corrupt, had fallen into idolatry, was formal in its worship, was spending its strength mainly in bitter theological disputes, or in taking vengeance on "heretics." And it looks as though in the counsels of heaven it was judged better to suffer much that passed for Christianity to be blotted out, and to begin anew, as it was better to bring in the barbarians in place of the Greeks and Romans.

At the date of the Hegira southern Europe might be regarded as nominally Christian, but the bulk of the continent to the north and west was yet given up to barbarism and the worship of false gods. And there was found al-

most at its very doors the chief business of the Church as touching the territorial enlargement of the kingdom of heaven. Across the sea and towards the east stood Islam, everywhere an impassable wall, and hence if missions were to be planted, it must be beyond the Alps and the Danube. And the long process of evangelizing which now set in is most interesting to observe. The initiative of individuals is prominent almost everywhere, and with monks in the main as pioneers. St. Patrick was one of the first and most eminent (440-480), with Ireland as the field of his activity, whither he had been carried as a slave. So wisely and efficiently did he play his part that in a few generations this *Ultima Thule* had been transformed into the Isle of Saints. Next Columba crossed from thence to Scotland to found (563) Iona, a famed monastery which for centuries made itself felt most blessedly, both in Britain and upon the Continent, through the hundreds of fervid men that were trained within its walls and then went forth to toil and suffer and die that pagan souls might receive the light of life. Before the end of the sixth century (596), sent forth from Rome by Pope Gregory, Augustine and his forty monks had crossed the Channel with heart fully set on winning England for Christ. The Church had long since been planted in the island, but in 449 the Saxons and Angles had begun their irruptions, had carried everything before them, and had nearly obliterated all traces of whatever institutions had preceded their coming, organized Christianity included. But now, while Columba's monks pushed vigorously down from Iona, Augustine and his following pressed with equal energy northward, with no truce in the most arduous campaign until after nearly four hundred years, when Alfred was king (871-901), the truth was triumphant.

The heathenism of central Europe was taken in hand by missionaries entering both from the west and south, with St. Gall as chief center for Switzerland, and St.

Boniface as the most prominent spiritual force in Germany, of which he is fitly termed the apostle. His labors began in 722 and continued more than thirty years, until his death by violence while administering confirmation. In 772-804 the Saxons were "converted" by the sword of Charlemagne. The Gospel achieved a wide-spread triumph in Scandinavia (827-998), with Ansgar among the foremost for activity and influence. Now only eastern Europe remained to be wrested from the dominion of darkness. The evangelization of the Slavs was begun by Cyril and Methodius (860), with a lurid painting of the scenes of the Judgment ranking high among the means of grace. And finally, more than a century later (983) King Vladimir of Russia settled the momentous question of what religion he should make choice for himself and his subjects. After investigating through ambassadors the advantages and attractions of Islam, the Church of Rome, and the Greek Church, he decided in favor of the last-named, and then offered his royal allegiance thereto, *if* the Emperor at Constantinople would add as a bonus his sister for a wife, with a threat accompanying of war if she were refused! All demands being satisfactorily met, after the wedding the king and his twelve sons were baptized in the Dnieper at Kieff, the chief idol was flung into the river, and then the entire population immersed themselves while Greek priests read the baptismal service from the banks! Even so it was that the mighty Russian Empire became "Christian," with what momentous results already to some hundreds of millions of the human family.

Only two other attempts at evangelism were made during the next five or six centuries, both of which, Europe being all obedient to the Faith, were aimed at the Mohammedan world, and both altogether and eminently characteristic of the dark times which gave them birth. The one took the form of military expeditions, the Crusades, with

almost two hundred years intervening between the beginning and the end. The haughty and blasphemous foe should be beaten back, and be dispossessed of the regions once held by the church, especially the Holy Land, containing the Holy Sepulchre. All Europe was aroused. Again and again armed hosts pressed eastward with boundless enthusiasm, with multitudes also losing their lives. But not so was the Mohammedan world to be redeemed from error and sin, though incidentally most substantial benefits accrued to the crusading nations. The other was the equally preposterous scheme of a single individual, Raymond Lull, whose spirit was truly Christlike, whose limitless zeal and devotion we cannot but admire, but whose methods of procedure was so irrational and quixotic as to provoke a smile. His heart went out with great longing towards the followers of the false Prophet, and he would fain save their souls from perdition. And, lo, even thus would he proceed. A train of logic should be fashioned, an argument for the truth of the Faith so self-evident when wielded, so invincible, so absolutely irresistible, that the Moslem opponent in spite of himself would inevitably be overcome and compelled to surrender at discretion. Years were spent (1271-1315) in forging and sharpening his omnipotent weapon. The co-operation was sought of the universities, the Pope, and all Christendom; but failing in this, thrice over he crossed to Africa and faced the fiercest and most learned of the Arabs in debate, twice was he forcibly ejected, and finally was stoned to death. If such were the best specimens of aggressive Christian activity, alas, how crude, carnal, and every way forlorn, must have been the average type of piety then current.

That was the golden age of feudalism, and of the monastic orders also. The masses were still in densest ignorance. As yet there were no considerable sovereignties and no nations, but princelings by the score and hundred re-

joiced each in his castle and his retainers. After all, however, the darkness of ages was slowly passing, a process of consolidation into kingdoms was under way, the revival of learning was at hand; and, for importance in the very forefront of great movements, the Reformation was about to enter upon its glorious course, whose mission was to purify and elevate religious thought and life, to marvelously quicken the mind, heart, and conscience of mankind. Learning and science were to be re-born, with mechanical invention soon following in their train, the mariner's compass and the printing press in particular, whose value as auxiliaries to the world's evangelization can scarcely be rated too high. Throughout Christendom the Scriptures were presently to be found in the vernacular, with the magic assistance of type copies by the million could be scattered of the Divine Oracles, so that the multitude of the humble could hear direct the saving word of the Lord. Moreover, new worlds were soon to be brought to light beyond the sea, to which only the magnetic needle could point the way.

It is necessary to pause a moment, to turn aside long enough to take a glance at a corner of Europe, at an island covering but an insignificant space upon the map, and a nation numbering but a few millions; but divinely called to undertake greatest things, even to take up the task at which the Jews, Greeks, and Romans before had long toiled, that of heralding literally everywhere the message of salvation. In the performance of this mission this people were destined to far outstrip the chiefest of their neighbors upon the Continent, even all of them combined. It is to be esteemed one of the prime events in history which occurred when a few boat-loads of Anglo-Saxons began to look wistfully westward across the wave, and finally set forth to conquer standing-ground for themselves, and to found new homes in Britain; furthest out of any towards the New

World to-be, and ready to go up to possess it when the call should come. In that island they were to be sufficiently isolated to be able to maintain an independent career, to fashion institutions embodying their own ideas and convictions. From the day of the memorable landing of Hengist and Horsa upon Thanet, divers forces began to operate and unfold, destined to be unequaled for potency to energize and shape in the future history of the race. As part and parcel of the same thing is to be deemed the deed of Augustine a hundred and fifty years later, whose mission it was to bring these same sturdy worshippers of Odin and Thor into willing captivity to the obedience of Christ. It is the same aspect of the case, the bearing of English history upon the welfare of the whole world, that clothes with such supreme importance the English Reformation, the memorable part performed by Wyclif and Tyndale, by Knox, Cranmer, and Cromwell. Nor less the sublime ventures made at Jamestown and Plymouth, with the Declaration of Independence beyond, the founding also of the mighty Republic with its rapid expansion to the remote Pacific. For not Britain only was concerned in what those semi-pirates and the monk Augustine did, that were but a trifle by comparison, but the destiny of a hemisphere across the Atlantic was to be tremendously affected, huge Africa as well, with India, China, Australia, and all the rest. The Anglo-Saxon was appointed to be the supreme civilizing and Christianizing force, for this end he was already in protracted and most careful training, and when fully prepared he was to be sent forth on this, the sublimest errand under the sun. Embodying in its character and institutions the best that the three elect peoples of antiquity produced, under the inspiration of the Almighty, with abundance of other precious possessions in addition, through the combined operation of conquest, colonization, commerce, and direct missionary agencies, by this honored instrument the

best products of civilization and Christianity are to be borne everywhere abroad and be made the common inheritance of the race. What reverent mind can doubt that this blessed consummation was in the Divine thought in the orderings at Naseby and Marston Moor, at Plassey and Quebec, at Saratoga and Yorktown, at Gettysburg and Appomattox? This is the deepest meaning of our freedom and our popular education, the complete separation of church and state achieved in this land, and the abolition of slavery. The fortunate Anglo-Saxon has wrought these things out not of his own motion, or for his own delectation, but the Father of all flesh has wrought most wondrously all about him and within him; and, that having so freely received he might also lavishly impart to all the less favored families of the earth.

To return from this not uncalled for digression in relation to the trust committed to the charge of Great Britain and America, let us next recall that, though the Gospel was designed for the redemption of the whole world, as yet by far the greater portion of the earth's surface was wholly unheard of, was totally inaccessible as well. Therefore, the discoverer and the explorer must necessarily precede the herald of glad tidings, and we are to understand that in the large sense it was for the Gospel's sake that Columbus pushed out westward into the watery unknown, that Vasco and Magellan, Drake and Cook made their prodigious ventures, that Livingstone and Stanley and many others dared, and risked, and endured. With this lofty conception in mind we are to study modern history, the story of the famous, infamous, East India Company (strange instrument for a righteous God to employ), the peerless statesmanship of Chatham, the fine generalship of Wolfe and Washington, Grant and Kitchner, the opening of China and Japan, the setting up of the Kongo Free State, the Partition of the Dark Continent among the great

European powers. Though some of these events are inscrutable, for some of God's ways are past finding out, nevertheless, one and all these are among the stately steppings of the Prince of Peace, who is also King of kings and Lord of lords.

But further in the same direction, the world's complete evangelization must wait until Gutenberg and Watt, Fulton and Stephenson, Morse and Edison, and all their kind have busied their brains with multitudinous inventions, and until other human-divine achievements can be made, in order to spread intelligence abroad, to make communication rapid, easy, and cheap; that so the ends of the earth may be brought near and become acquainted, and thus in a new and almost literal sense every fellow-being be our neighbor and thus be entitled to our love.

Such as these have been the wonderful workings of the Most High during twelve or fifteen centuries of European history, in order that the stupendous undertaking, suspended for the time soon after Constantine's day, might be resumed at length, with energy and sweep amazingly increased, that so at length without exaggeration or other figure of speech "all nations," "every creature," "the uttermost parts of the earth," might hear the sweetest of all messages, God so loved the world that He gave His only begotten Son.

FOR CHRONOLOGICAL TABLE SEE END OF VOLUME.

CHAPTER II.

THE BEGINNING OF MODERN MISSIONS.

The conversion of Europe, a step preliminary, which was necessary to the conversion of the world, was completed before the year 1000 A. D. And then followed a period of eight hundred dreary years from which missionary zeal was strangely absent, and five hundred more which witnessed no aggressive activity on the part of the disciples of Christ, the crusades and the crazy attempts of Lull alone excepted. It might have been supposed that immediately after the Reformation, that marvelous revival of spiritual faith and of morals, that widespread return towards primitive simplicity and purity, the great world's spiritual needs would almost at once have been recognized, and that vigorous measures to supply them would have set on foot. But nothing of the kind occurred. The mind of Erasmus was somewhat wrought upon by the sad religious condition of unevangelized peoples, but as for the other leading reformers, whether German or English, nothing they ever said or did displays the least concern for the well-being of heathen or Mohammedans. When in his Commentary Calvin reaches Matthew 28: 18-20, neither the Great Command nor the Blessed Promise possesses aught of significance. Even among Protestants three more centuries of preparation must pass before the people of God would feel the thrill of the marching orders from the Great Captain, and make haste to enter upon the world-wide campaign.

And why was this consummation so long postponed? In a word, because neither the church nor the world was ready to do its part. Mighty changes in every realm must needs precede the final going forth of the Gospel into all the earth. The discoverers and explorers, on both sea and land, must first play the part of pioneers. Scores must follow in the footsteps of Columbus and Vasco to complete the work which they had so grandly begun. Also great political, social and intellectual revolutions are required. During the sixteenth century the marks of progress appear mainly on the secular side of things. Christendom was practically immured within the boundaries of Europe, fenced out from the east and south by a worse than Chinese wall of Moslem powers; and the ocean as yet unconquered upon the west. Who shall humble the haughty Turk? was the urgent question, and, How shall the sea be changed from a well-nigh impassable barrier to a most convenient highway? The unevangelized nations were exceedingly remote and difficult of access, and also because of this but little known, the very fact of their existence but gauzy and dream-like. By the co-operation of forces numerous and varied they must be brought near and be made known. It is not too much to affirm that in every case in those primitive days the missions were started where trade had first gone and settlements of some kind had been made by Europeans. Thus it is to be noted that though the papal Church was the first in the field of evangelization, it was not at all because more spiritual or benevolent, but simply because Catholic nations, Spain, Portugal, France, were the earliest to enter the new-found regions with traders, soldiers, and civil authority, in whose footsteps also priests and friars in due time followed. In like manner the Swedes and Danes dispatched clergymen to their outside possessions, the Huguenots also, the Dutch to the East Indies where their factories had been opened, and the English to

Virginia, New England, etc. Therefore, foreign missions at the outset in modern days were only home missions transplanted to pagan climes.

Then in the religious realm something like this was the situation. At the beginning, and for several generations, Protestantism was mainly a fierce rebellion against the errors and iniquities of the Papacy. Therefore, its spirit and aims were above all things else anti-papal, its eye was fixed not on the perishing world, but on Rome. All the more because at once a life-and-death struggle set in, to continue for generations. While fighting desperately the forces theological, ecclesiastical, civil, and military, which were massed and wielded to crush it to the death, bare self-preservation engrossed and exhausted every energy. To add to the evil case which was already sufficiently lamentable, the Reformed churches presently fell out among themselves, and fell to denouncing and even to persecuting one another without measure or scruple. *Odium theologicum* was universal and unrestrained. Everywhere it was Lutheran against Reformed, Prelacy against Presbyterian and Independent, and all together against Baptist and Quaker. So hot was the campaign between the component parts of the Lord's host that the forlorn estate of the Moslem and pagan world was altogether forgotten. And further, after a few generations came a general falling away from New Testament piety throughout the Protestant world, a lapse into formalism and secularism, sometimes even into rationalism to the extent of deism, with morals also grievously tainted. England in particular suffered from this baleful cause after the Restoration and the Revolution, when a reaction also set in from the strictness and sternness of the Puritan regime. No considerable advance upon the realms of darkness was possible without a widespread revival of primitive piety, which was graciously vouchsafed through the Pietists and Moravians, and the

wonderful Wesleyan movement with its American counterpart.

Yet another hindrance must be removed, found in the union of Church and State, which everywhere prevailed in Protestant realms. Instead of the pope, the king was supreme. Religion was a mere phase or branch of statecraft, and political considerations held a large place in the settlement of creed, ceremonial and morals. Such a league between Cæsar and God, with Cæsar essaying to be master, was most dishonoring and damaging to the kingdom of righteousness. Christianity so entangled and in bondage was scarcely fit to be exported. At least it was far better to wait until the Gospel could be suffered to perfom its work in absolute independence of the secular arm before sending out in troops the messengers of salvation. Moreover, we Anglo-Saxons of these last days marvel as we recall how the people, the commonalty, plain untitled men and women, were counted nobodies a century or two since, while sovereigns, and lords, and high ecclesiastics, were all in all in every sphere, in spreading the Gospel as elsewhere. His Holiness of Rome was the founder of missions, of course. In like manner York and Canterbury would devise measures to spread the glad tidings, or Parliament took up the task, or the head that wore the crown. At least, let humbler saints be silent, and wait till the magnates lifted the finger or gave the nod. All of which finds slight countenance in the Word, or in the practice of the early churches where all was so spontaneous and so largely left to the initiative of the individual. Therefore it was altogether "irregular" and revolutionary, no doubt, but prophetic of tremendous accessions to the aggressive might of Christendom, when at length a mere consecrated cobbler, a poverty-stricken pastor of the despised Baptist sect, (which also stood with the very foremost in asserting soul-liberty), dared to pray and ponder, and set his wits to

contriving how best to undertake to carry the Good News literally to every creature. Carey's happiest hit (if it be not profane to call it such when at every step he wrought so evidently under the inspiration of the Most High), the point where his originality approaches nearest to the superhuman, is found in the missionary society which he devised and brought into being, the model after which almost all from that day to this have been patterned. No Council, or Consistory, or General Assembly, fashioned it, or gave it the right to be. The wise and the mighty were conspicuously absent at its origination in the parlor of Widow Wallis in Kettering. The actors ranked but as the weak things of the world, and the deepest meaning of it was that from henceforth not the few but the many, the millions of the common people, were to bear a hand in achieving the evangelization of mankind.

We are now ready to take a glance at the few and mainly fruitless attempts made by Protestants to make known to the nations the way of life, and we can the more easily understand why these accomplished so little, or came altogether to nought. The set time had not yet arrived, their appearance was premature, and so circumstances were overwhelmingly against them. The Roman Catholic Church was earliest in the foreign field, and because, as we have seen, the nations which remained loyal to the Pope happened to be the first to cross the ocean bent on trade and conquest. As early at 1542 Xavier set out for India and later proceeded to Japan, with a host of "converts" accepting baptism at his hands. In 1605 the Jesuits began to operate in Paraguay, with success most complete for a century or so, as they counted success, though with utter failure as the final conclusion. A number of this same order assayed to evangelize the Indians of New York and Canada in 1632-70, but though several played the hero and the martyr to perfection, and have won immortal fame for what

they undertook and endured, they left the red men scarcely better off religiously than they found them. But meantime the great Huguenot leader, Admiral Coligny, designed a colony for French Protestants, and applied to Calvin to supply a score or so of men able to preach and teach both among the colonists and the heathen in Brazil. Fatal catastrophe soon ended this venture, whose beginning had been made in 1555. Four years later Gustavus Vasa of Sweden began to send gospel messengers to the pagan Lapps at the north, others following in succeeding years. These would-be evangelizers appear never to have mastered the language of the people, and besides it was a part of their business to gather the population every season at various centers by royal proclamation both to be indoctrinated in the faith *and to pay tribute!!* Thus were church and state, politics and religion, beautifully blended.

The secular happenings which had a bearing upon missions may well be set side by side with those which were spiritual. The East India Company, divinely designed, in spite of its many flagrant transgressions, to gain India and its many millions for Britain, and so for Christianity, and to be the indirect means of opening China, was chartered in 1600, founded its first factory at Surat in 1614; by the massacre of Amboyna in 1623 was persuaded by its Dutch rivals to retire from the Spice Islands and to expend its energies henceforth mainly upon the great peninsula; laid the foundation of a factory at Madras in 1630, of another on the Hoogly in 1642, the beginning of Calcutta; and the island of Bombay became British soil in 1661. Earlier in the same century Anglo-Saxon colonies had been planted in America, with solicitude soon springing up as touching the spiritual welfare of the pagan aborigines dwelling in the wilderness at their very doors. Mayhew on Martha's Vineyard began to minister to the Indians as best he could in 1642. Four years later Eliot preached his first sermon in

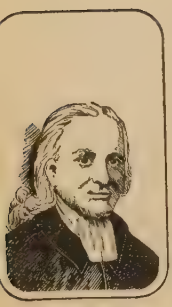
JOHN ELIOT.

the native tongue, by 1663 had printed his Indian Bible, and soon organized the first church ever composed wholly of aborigines. Application was also made by him to the English churches, and in response, in 1649, with Cromwell and Robert Boyle among the chief promoters, was chartered the Society for the Promotion of the Gospel in New England.

During these same years the voice of one crying in the wilderness is heard in the person of Baron von Welz, of Ratisbon (1644), whose heart burned with holy desire, and who published two pamphlets calling upon Christians to bestir themselves and make haste to evangelize a perishing race, proposing also the organization of a "Jesus Society." But this appeal fell upon deaf ears. The desolations and demoralizations of the Thirty Years' War were too recent and too extreme to think of the even greater woes of strange races whose dwelling-places were remote. So far as his schemes received any attention, they were regarded as preposterous to the verge of the insane. Even Ursinus, a theologian of the time, and probably no more unspiritual than the mass of the Lutheran clergy about him, "distinctly stigmatizes his appeal as a dream, rebukes its self-willed piety, its hypocrisy, its Anabaptist and Quaker spirit, and deprecates his proposed society in these words: "Protect us from it, dear Lord God!" He concludes moreover that the Gospel is not meant for barbarians like Greenlanders, Tartars, and cannibals. "The holy things of God are not to be cast before such dogs and swine." Such was the wisdom of the wise, and such the piety of the pious. Meeting thus in Germany only opposition and ridicule, this reformer before the missionary reformation transferred himself to Holland, gave up his title to nobility, bestowed some $9,000 for the spread of the Glad Tidings, was ordained, and sailed for Dutch Guiana to make proclamation of Christ where death soon ended his coveted ministry.

The seventeenth century closed with the organization of the Society for the Promotion of Christian Knowledge (S. P. C. K.), which ever since in various ways has continued to perform most valuable service for the kingdom, and only a few months since celebrated its second centennial anniversary. Then, as another indication that the darkness was beginning to pass and that the day was about to break, the eighteenth century opens with the appearance of a second famous missionary body, the Society for the Propagation of the Gospel in Foreign Parts (S. P. G.). The original purpose of the incorporators was to assist colonial churches, and in various ways minister to the spiritual needs of Britons resident abroad; but for years with this work have been joined efforts for the evangelization of the heathen world, to which nowadays something like three-fifths of its financial resources and its missionary force are devoted. It was this body that sent out John Wesley to Georgia, to preach Christ both to Oglethorpe's colonists and as well to their Indian neighbors. For various reasons more and more it has come to pass of late that S. P. G. has found its management and support from the high church element of the Church of England.

We find ourselves now in the neighborhood of several events which unite to indicate that a new era is at hand. Turning first to Denmark, certain traders from this peninsula had opened factories in 1616 both at Tranquebar in southern India, and at Serampore on the Hoogly. After nearly ninety years, his conscience apparently pricked by the exhortations of Lutkens his godly chaplain, King Frederick IV. remembered that no provision had been made for the religious wants of his subjects living in quasi-exile in the Orient, or of the benighted Hindus with whom were their dealings. He also determined to make amends for this omission at once. Searching about for suitable men, none were found till application was made to Francke at



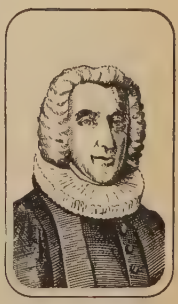
SCHWARTZ.

Halle, who was presently able to name two, Ziegenbalg and Plutschau. In 1705 these were sent forth to found the Danish-Halle mission at Tranquebar, which may not inappropriately be termed the first strictly foreign mission of modern times. Nothing approaching to a welcome awaited them on their arrival from their "Christian" brethren, the treatment bestowed by the governor was even brutal, and they were left to suffer from the lack of the bare necessaries of life. But nothing daunted they gave themselves without stint and with enthusiasm to the herculean task on hand. The Bible was translated into Tamil with other books following in the same tongue, schools were opened here and there, with abundance of preaching and personal effort. Among other reinforcements which followed came the great Schwartz in the middle year of the century, to be spared to display his genius and energy almost until its very close (1750-98).

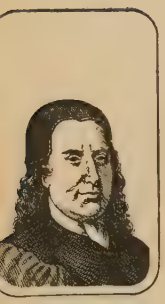
The next kindred movement was of Norwegian origin, and originated in the sympathetic soul of Hans Egede, a Lutheran pastor of Waagen. He had read how centuries before a colony of his countrymen had been planted in Greenland but long since had disappeared and been forgotten, and he must go to re-discover and rescue them! For thirteen years the idea haunted him, and after all other attempts to secure the needed funds failed, he petitioned the same Frederick IV. of Denmark for countenance and financial assistance. After further manifold and bitter disappointments and long delay, at length in 1721 he was able to depart upon his quest, which also as to its main design turned out to be a veritable wild goose chase. For, as to calculable results the attempt was a conspicuous failure. Not a Norwegian was to be found, while so obtuse and stony-hearted were the few Eskimo with whom he came in contact, that all his enginery was plied in vain. After years of incredible endurance he took his departure, though in

other hands the work was continued with somewhat of success. Nevertheless, taken all in all, the spectacle in which Egede is the principal figure is most inspiring, since as for his spirit, his devotion, persistence, grim determination in the face of appalling difficulties, and unlimited readiness to suffer, neither before nor since has his superior often been found. This name stands high on the list of the Lord's worthies.

The next missionary undertaking is also unsurpassed in Christian history as to certain points, while in a few it is unapproached. The modern Moravian Church dates from 1722, the year of the founding of Herrnhut, with Zinzendorf, a disciple of the pietists Spener and Francke, soon uniting with it, as well as to be thenceforward closely identified with it as leader and inspirer in all good things. His deepest longing and purpose found expression in such sentiments as these: "I have one passion; it is He, He alone." "In what land I am most needed, there is my home." So far as we know he first of all since the apostles' day attained to a faith and love which overpassed all boundaries of region and race, and embraced the whole world, thus climbing to the high altitude of Christ's command. "By accident" he saw in Copenhagen a Negro from the West Indies, heard of the deplorable condition of the slaves in those islands, and at once stirred his brethren to send messengers of salvation. In a few days two were on their way thither, expecting and willing to be sold into bondage in order to gain access to those to whom they would preach Jesus. It was in 1732 that this occurred, when the church was but ten years old, and had a membership of only six hundred. A little later the sight of two of Egede's Eskimo converts led to the dispatch of two men to Greenland. The year following a third mission was founded, when David Zeisberger began his more than seventy years' apostolate among the Indians of New York, Pennsylvania and Ohio.



HANS EGEDE.



ZINZENDORP.

Next Schmidt was commissioned to evangelize the Hottentots of South Africa, the first representative of the Gospel to enter the Dark Continent in modern times, nor was it long after that yet others were sent as evangelizers to Dutch Guiana. What a wonderful story of aggressive activity! Five missions in as many years! and all at a great distance from Herrnhut. Every one of them also planted among the most degraded and needy of humankind.

One other case of missionary endeavor remains to be mentioned. Just when Zeisberger was entering on his life task, not far away, in Stockbridge, western Massachusetts, Sergeant retired from a tutorship at Yale College to labor for fifteen years to Christianize and civilize a dwindling tribe of red men. His successor in this labor of love was no less a personage than Jonathan Edwards, one of the greatest minds of the century (1751-58). It was in the midst of the same period that David Brainerd (1742-44) began and ended his brief missionary career, spending gladly and being spent that a few hundred savages dwelling upon the Delaware might have opportunity to learn the way of life. Strange to say the great work of this perfervid soul was almost wholly posthumous, and was wrought through a brief biography written by Edwards soon after his death. Not many books have done more to quicken deep spirituality and incite to the very abandon of consecration to the saving of perishing men. It was also a word in season, for the Christian world was just then becoming ready to be profoundly impressed.

In close chronological connection with these events other kindred movements of a more general character were in progress, whose mission was to prepare for yet greater things in behalf of the kingdom. As already suggested, when the century opened, and until it was half gone, the condition of Protestant Christendom was disheartening and alarming in the extreme. The Lord's heritage was but a

valley of dry bones rather than a fruitful garden. But happily the spirit of the Lord was about to breathe with resurrection energy upon this scene of desolation. Four men were chosen to be the chief instruments in producing the Wesleyan movement in Great Britain and the Great Awakening in America, the two belonging together though the ocean rolled between, and for importance ranking with Pentecost and the Reformation. First came the "Holy Club" in Oxford, with deep searchings of heart and intense longing for something better in the way of attainment. Then followed John Wesley's two years in Georgia, worth nothing to him or to anybody else, except that on the voyage he was thrown into intimate association with a typical Moravian, and was led thereby to pay a visit to Herrnhut where he caught the truly Christ-like spirit of the Brethren. Finally, in 1738, with Whitefield and his brother Charles he came out into the full light and power of gospel experience, and the three entered upon their life work of arousing Christendom to the tremendous realities of truth and duty. Great revivals broke out on both sides of the Atlantic, Edwards leading and Whitefield co-operating in America, with many thousands of conversions, and as many cases of radical change in the lives of nominal saints. Thus on two continents at once were laid broad and deep the foundation for evangelizing zeal. And the spiritual quickening was most profound and extensive among Anglo-Saxon peoples, which were to lead in missionary endeavor and supply the most abundant measures of service.

ZEISBERGER.

These events belong among the signs of those times. In 1746 some Scottish churches issued a memorable call to prayer for the conversion of the world, to which multitudes gave good heed both in the Old World and in the New. To add emphasis to this call Edwards published a pamphlet the next year, which had a wide circulation, and was reprinted in England with marked results. Additional

omens of good to come appeared in a remarkable growth of sympathy and benevolence. The world, even the Christian world, was still hard and unfeeling in the presence of sorest needs and deepest degradation. But now (1773-90) Howard undertook to end the barbarism practiced upon the prisoner class. In 1772 Lord Mansfield gave his celebrated decision relating to slavery in the case of the Negro Somerset, three years after Clarkson began to agitate for the abolition of the slave trade, and two years later still Sierra Leone was founded as an asylum for freedmen. In 1780 Raikes opened his first ragged school. These are a few evidences from many which unite to show that as never before the disciples of Christ were attaining to something of the compassion and sympathy which filled His breast.

And finally, yet other events, though purely secular, were equally significant. Great Britain was swiftly blossoming out into imperial greatness. In 1757 Plassey had laid the foundation of her dominion in India, with Wandewash soon following which ended French rule in that vast region. Two years after Plassey, at Quebec the arbitrament of the sword added Canada and the Mississippi Valley, wresting them also from the sway of the leading Catholic power of Europe. Just here is seen the real import of the Seven Years' War. Though by the Declaration of Independence Britain was soon to lose her flourishing American colonies, this was to be for the unspeakable betterment of the world at large, since a mighty Republic was to spring into being to stand for liberty, intelligence, and spiritual Christianity. Besides, upon the other side of the globe, a yet greater Britain was about to rise. The voyages of Captain Cook (1768-79) gave to Britain a continent under the Southern Cross and many choice insular tracts. In 1788 sailed the first convict ship for Botany Bay, bearing the seed from which already seven federated republics have grown. Lastly, the year following the French Revolution

broke out, a terrible episode, but yet a mighty helper of humanity in its struggles upward, breaking many shackles past all mending, giving to Britain peerless opportunity to add yet more territory to her domain, and leading almost directly to the deliverance from European domination of Mexico and South America. In all this the Spirit of the Most High was operating and controlling, and of it all the deepest meaning was the universal spread of Christianity, the redemption of the entire family of man.

FOR CHRONOLOGICAL TABLE SEE END OF VOLUME.

CHAPTER III.

DECADE OF BEGINNINGS, 1790–1799.

If we had been living a hundred years ago, as the eighteenth century was about to close, what would we have seen had we glanced the wide world over? What principal features would have been revealed, especially what of significance to the kingdom of heaven? Beginning at home, the infant Republic was struggling into self-consciousness and gaining some slight conception of its mission to mankind. Its territorial limits, however, were as yet quite narrow. The entire coast of the Gulf was in Spanish hands, and also the entire vast spaces stretching from the Mississippi to the Pacific. The settled area was altogether insignificant. The pioneers had begun to cross the Appalachians, Kentucky attained to statehood in the Union in 1792, and Tennessee in 1796. Marietta was founded in 1787, the first settlers reached the Western Reserve ten years later, but until General Wayne's campaign in 1796 the greater part of Ohio was possessed by the Indians, and not until the same year was Detroit surrendered by the British forces. As for the residue of the Western Hemisphere, from latitude fifty north to Cape Horn, it was divided between Spain and Portugal, with medieval ideas and practices everywhere prevalent.

In Great Britain the excitement was intense over the events in progress upon the Continent, but thought and energy remained to be expended upon at least two important reforms. The moral offense attending the prosecution of the slave trade was increasingly felt, and repeated,

though as yet unsuccessful, attempts were made to persuade Parliament to decree its abolition. Besides, by 1793 the forty years' struggle was fairly on, by an amendment of its charter, to compel the East India Company to cease giving open countenance to pagan rites which were both foul and hideous, while malignantly endeavoring to prevent the introduction of Christianity. British arms and British enterprise were busy in distant parts of the earth's surface laying the foundations of a new empire, though not the wisest of all the actors had the least conception of what these doings meant for civilization and Christianity. A foothold had recently been gained in the neighborhood of the Cape of Good Hope, whose later outcome was, as we can see, Anglo-Saxon dominion over the bulk of the continent. In India for a half-century, through the achievements of Clive, Hastings, and their successors, the Company had been steadily and rapidly enlarging the area over which its sway was supreme. Aggressive acts were greatly provoked by Napoleon's invasion of Egypt, which doubtless had India as its real objective, as well as by constant and vigorous French intrigue at the courts of the native princes. In 1782 Hyder Ali had been thoroughly beaten in Mysore, and with great loss of territory, after ten years his son Tippoo, essaying to measure strength with the European intruders, was overwhelmed and southern India became finally a part of the realm of George III. As for "New Holland," the name was just coming into use. Botany Bay was growing, though only as a penal settlement, and with absolutely nothing in sight as yet to indicate that mighty states were presently to be reared within the recesses of this island-continent.

In France the Reign of Terror had come and gone, with the Jacobins in power sending King, Queen, and the Girondists to the guillotine, and then, the tables fitly turned, Danton, Robespierre and their kind following not many months

after. In 1796 Napoleon began his campaign in Italy, two years afterwards set forth upon his expedition to Egypt, and became First Consul in 1799. The Sultan still ranked among the great European powers, and from the head of the Adriatic was undisputed master around the entire east and south coasts of the Mediterranean to the Pillars of Hercules. For some two centuries and a half Islam had suffered no serious reverses. Also for a period just about as long, the Papacy had been able to hold its own. The Inquisition was not yet wholly out of favor, the Jesuits though cast down were by no means destroyed, and within the boundaries of the States of the Church His Holiness was possessed of supreme political power. In all Catholic countries, of religious toleration there was not the least.

If we would picture the times of a hundred years ago, it is to be remembered that the limitless potencies of steam and electricity were as yet undreamed of. As far back as 1752 Franklin's famous kite ascended to the storm-clouds, and in 1774 Watt had constructed a rude engine, but the first steamboat was not to make its trial trip till the next decade, with locomotive and telegraph much further in the future. The spinning jenny and the power loom were steadily fighting their way into use, and in 1793 Eli Whitney's cotton gin was fashioned, destined to work such wondrous changes not only in the industrial, but even in the moral world. In general it may be affirmed that in most respects the condition of the masses even in civilized countries, was not much changed from what it had been for centuries, that the ruling features of the religious, the political, the intellectual, and the social realm, were much more medieval than modern. But, astounding and limitless overturnings and transformations in the near future were destined to play their part in hastening the day of redemption for mankind.

A few words further as touching the world beyond the pale of Christianity. Except along a narrow strip of its thousands of miles of coast, no progress had been made in African discovery since Ptolemy's day, except that in 1795 Mungo Park had made his way from the Gambia on the West Coast to the upper waters of the Niger, while more than a generation was to pass before any adventurous traveller descended this stream to its mouth. These 12,000,000 square miles, nearly one-fourth of the land surface of the globe, were yet to be uncovered to the knowledge of civilized men. A tiny point in Sierra Leone was English and Protestant in ruling influence. Then for thousands of miles southward only slave factories represented "civilization" and "Christianity." At the southern tip the Dutch had been slightly in evidence since 1652, with the British about to oust them from the seat of rule. To the south of the Kongo the Portuguese had long been in nominal possession, as also upon the East Coast to the south of the Zambesi. Between the Sahara and the Mediterranean for more than a millennium all had been Mohammedan. In the same evil case was found western, central, and much of southern Asia. Though British sway was paramount over the bulk of India, yet the Gospel found no favor in any quarter, while Islam and Hinduism were everywhere enthroned and irresistible. China, Japan, and Korea, were closed and hermetically sealed against whosoever would enter from the Occident. In the East Indies the Dutch had long been present, but were sordid, narrow, and jealous in their disposition, and manifested but the slightest solicitude for the higher welfare of their subjects. As for the almost boundless island realm of the South Pacific it was practically unknown, at least was absolutely untouched by any good influence emanating from enlightened lands. Something such was the situation only a hundred years ago.

What was about to happen in the way of radical and phenomenal advance, both in the amount and quality of evangelizing effort, was but typical of corresponding changes, reforms, improvements, in everything which makes for the betterment of the millions whether in heathen lands or Christian. The Declaration of Independence with its assertion of human rights, rights not of kings and nobles, but of every humblest soul, and the war-cry in revolutionary France, though at first so sentimental and shallow, of Liberty, Equality, and Fraternity, were exactly of a piece with the life-work of Howard and Raikes, of Clarkson and Wilberforce, and just as much of William Carey and Samuel J. Mills. The celestial sentiment of Jesus' discourse in the Nazareth synagogue was rapidly growing and spreading, was abroad in every realm, was even in the air of the last decade of the last century. Little by little the Moravian secret was to be shared by all the churches, evangelizing zeal was ere long to become general. All things were now ready, only the man was needed to inspire, and lead, and organize, and even he had been long in preparation and was about to stand forth with his ringing message.

But before detailing the divinely chosen method of opening the sublime campaign for the conquest of the world for Christ, let us take a brief inventory of all the missionary work then in progress in non-Christian lands. In America Eliot and the Mayhews had long since gone to their reward, and as well Sergeant, Brainerd and Edwards of a later generation. To these no extant successors were found. For the French War and the Revolution conspired to put an utter end to all efforts to Christianize the Indians, who also had almost all been compelled to remove from the Eastern and Middle States, and begin their ceaseless migrations westward. Practically Zeisberger was the only Indian evangelist in the field. He had taken his converts from Pennsylvania to Ohio in 1772, locating them on the upper

Muskingum. Ten years after occurred the dreadful massacre of nearly a hundred of their number, a result of the hellish passions excited by the war. Next it became necessary to migrate to Canada for safety, nor was a return feasible until 1798. This was the sum total of missions carried on in these United States a century since. Besides, in 1774 Ezra Stiles and Samuel Hopkins, two New England Congregationalists, laid before the Synod of New York a proposition to send two natives of Africa "on a mission to propagate Christianity in their own country." That body took favorable action, and appeal was also made to the Scottish Presbyterians for aid, but the breaking out of war put a negative upon the scheme. In 1796 the New York Missionary Society was organized, though only to further home evangelization, and three years after followed a similar society in Massachusetts.

And as for Great Britain, the facts there were not much more commendable. While Carey was praying and pleading he stood practically alone, seemingly the only soul alive which was filled with longing and determination. The general mood was akin to that displayed a century before with reference to the project of von Welz. Whether mythical or historical, the story told of the aged Ryland well expresses the indifference and unbelief of Christendom. When this troublesome cobbler-apostle was putting a pungent query to his brethren in the ministry, the chairman exclaimed: "Sit down, young man. You are a miserable enthusiast to ask such a question. When God wants to convert the world, he can do it without your help; at least nothing can be done until a second Pentecost shall bring a return of the miraculous gifts!" Here was a plain case of orthodoxy gone stark mad. The Society for the Propagation of Gospel was doing somewhat in divers colonies to maintain the fruits of the Spirit in the hearts and lives of Englishmen sojourning in foreign parts, but scarcely anything more. The Society for

Promoting Christian Knowledge almost from its beginning had been a fast friend to the Tranquebar mission, greatly cheering Ziegenbalg, Schultze, Schwartz and the rest with regular and liberal gifts of money, without which support that undertaking could scarcely have been maintained. This was the full measure of the compassion felt for a ruined race by the entire membership of the Church of England and of the non-conformist churches together. A few Christian servants of the East India Company who dwelt face to face with the abominations of Hindu paganism, with Charles Grant at their head, earnestly besought their countrymen at home to come to their assistance, even planning and persuading for an Indian church establishment set up by Act of Parliament. Fortunately, however, this project failed to carry.

We next consider the fortunes of the Danish-Halle mission in southern India. When Frederick IV. and Lutkens passed away they left nobody like-hearted to continue what they had begun. For Denmark, like all the Lutheran countries, had been thoroughly chilled by rationalistic speculation. The funds fell off so that nothing but the British organization stood between the work and destruction. The Bible had been published in the Tamil, when Schwartz arrived he enlarged the work by entering Tanjore and Trichinopoly, and gained great influence both with the East India Company and the native rulers. By the end of the century several thousands had been baptized. But languishing and steady decay had set in, largely because no attempt had been made to train up a native ministry, but much more because caste was tolerated, and even at the communion table was suffered to bear sway. By the end of the century aggressive vigor and life itself were well nigh gone. Only the Moravians were honoring their Master by a becoming missionary zeal. Compelled to suspend the work in South Africa for a season, it had at length been resumed during

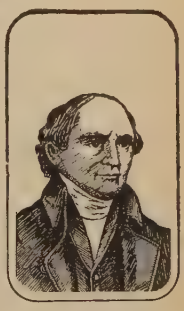
the early years of this decade. Some years before Labrador had been occupied, with greatest heroism, Greenland, Dutch Guiana, and several of the islands in the West Indies had been held, in some cases with appalling loss of life. A few scores of devoted men and women sent forth from Herrnhut were doing their utmost to enlighten the dense darkness, a few hundreds had been gathered into their churches and a few thousands had identified themselves as disciples with these heralds of the gospel. It appears plainly, then, that a century since, next to nothing had been accomplished, had even been undertaken, to make Christ known to the nations.

However, to these humiliating statements, summed up in this truly pitiful total, an important qualification must be made. They represent indeed all the fruits of all the evangelizing movements which had come down from the past of Protestant history, all the inherited energy and zeal of the church at large. What was more and beyond was the product of a new movement which was distinct and quite dissimilar from any which had preceded, involved a complete revolution in all plans, methods, and modes of procedure, and moreover centered almost wholly in one man. A new epoch was at the doors. New foundations were now to be laid, upon which was to be reared one of the sublimest of structures. Or, a tide was just beginning which was destined to rise and swell, to gather magnitude and momentum and to flow far north, south, east, west, bearing streams of priceless blessing over every continent and ocean. For this last decade was beholding a phenomenal manifestation of missionary enthusiasm attended by great gatherings for prayer and conference and planning for aggressive effort, and giving of gold and silver in amounts probably larger than in the entire nine decades before. These features of the movement were altogether novel and most significant. It was in the hands not of the church as such, or of a few

elect and exalted ones, but of the multitude of disciples instead, the common people. Whatever was to be done was through an organization framed after a new pattern, so that no longer should success or failure depend upon the patronage of a few or even upon a single life. Instrumentalities for reaching the heathen mind and heart were to be greatly multiplied, so as to include with purely evangelistic operations those also which were educational, medical and industrial, with great emphasis laid on Bible translation and preparation of a Christian literature.

The momentous task of inaugurating this forward movement was committed to a genuine original, to one who was in the best sense an enthusiast, a dreamer, that is, a prophet. He was able to enlist and inspire other men, and so was a born leader. He was a skilled organizer of the ideas and convictions which had taken possession of his own soul. He not only planned and organized, but also took the lead in carrying out what he had set on foot, being the pioneer foreign missionary of the Anglo-Saxon race. And finally in his personal work in heathen lands he was found so well-endowed with all the intellectual and spiritual qualities required, that whether for amount, or importance, the achievements of his career are second to those of no other that can be named. His name belongs in the same category with Ezra, who led the Hebrew exiles back to Palestine and rebuilt the temple; with Bernard, whose voice aroused Christendom to undertake the first Crusade; or Luther, who pioneered the Church out of the errors and superstitions of the Dark Ages; or Wesley, whose work availed so largely to end the dreary reign of formalism and dead orthodoxy among Protestant peoples; and is at least comparable with that of the great Apostle to the Gentiles, who seemingly saved Christianity from sinking to the level of a mere Jewish sect.

The long silence was now to be broken by a voice proclaiming in a new sense that the kingdom of heaven was at hand. But the modern John the Baptist was selected from environments about as unsuitable as could well be imagined. Not from the dignities or the famed scholars of the State-Church, but from one of the least and most despised of the non-conformist sects. He was found not in the metropolis, but this cobbler-preacher was born, and reared, and was now resident, in the rural districts. Born in 1761, William Carey was physically feeble, and sorely afflicted with a painful skin disease. Both father and grandfather were schoolmasters, and this lad soon manifested an omniverous craving for knowledge, especially of botany, entomology, and the languages. To this was added a dogged determination to crowd through to success whatever he undertook. Bound out to a shoemaker, for some reason, probably because his heart was always elsewhere, he was never able to produce work of even respectable excellence. His master dying, he succeeded to the business, marrying also a girl illiterate and mentally shattered, and being without money-making capacity, years of deepest poverty ensued. When the Spirit of God began to work savingly upon his heart, though reared in the Established Church, he felt constrained to identify himself with the Baptists for the strange reason that they were held in contempt, and ere long began to preach. After removing from Olney to Moulton his salary was some $80.00, with cobbling continued to eke out a bare subsistence, and school teaching added, in which occupation he won no laurels. However in his school work his attention was turned towards geography, with memorable results to himself and the world. By this time his mind and heart had begun to be fixed upon the moral condition of the multitude of the unevangelized of the earth, he proceeded to gather from all available sources facts relating to all countries, and put them in order upon a map of



WILLIAM CAREY.

his own construction, hanging the same upon the wall before his eyes that he might ponder upon the woful situation presented, while making and mending shoes. Cook's Voyages, then recently from the press, were read with eagerness, especially what was told of the islanders inhabiting the South Seas.

He read a recent reprint of Edwards' pamphlet on the Scottish Call to Universal Prayer, and fuel was added to the holy flame by a sermon of Fuller upon The Gospel Worthy of all Acceptation; and his cogent logic at once suggested that, if it were indeed such, then it ought verily to be carried at the soonest to the ends of the earth, and all Christians ought to bestir themselves to send it forth. He suggested this theme for discussion, but was rudely called to order. He wrote a pamphlet upon the condition of mankind without the Gospel, which for five years slumbered in manuscript. He began to talk with all he met on the all-absorbing theme. Finally his opportunity came to preach to his ministerial brethren, and magnificently was it improved by taking Isaiah 54; 2-3 for a text, and unfolding the two matchless and immortal subdivisions: "Expect great things from God," and, "Attempt great things for God." This occurred May 31, 1792, and that day and deed were epoch-making. After the sermon he presented his project for a missionary society to embody and reduce to practice the ideas he had just propounded, and in Kettering, in the humble back parlor of Widow Wallis, the organization was effected by twelve men whose united subscriptions aggregated £13 2s. 6d., all designed to further the world's redemption! To the wise and prudent, who then as so often, were in a vast majority, it appeared ridiculous in the extreme. But who now can doubt that to the Master it was rather closely akin to the act of the widow who cast in her two mites? Next Carey offered to go forth as a herald of the Glad Tidings to whatever land his associ-

ates would send him, though his choice was Tahiti (Otaheite) of which he had read in Cook's volumes. In this crisis by a marked providence appeared in London John Thomas, a surgeon in one of the ships of the East India Company, in eager search for a man of God to preach to the perishing Hindus in Bengal. The two met and conferred, with the decision resulting to open a mission among the millions of the great peninsula of Southern Asia. When Mrs. Carey refused to go, it was arranged to leave her behind for a season. Next passage was engaged in a vessel belonging to the Company and the money paid, but of a sudden they were forbidden to embark and their goods were put on shore. But finally a Danish East Indiaman came along, these first of English missionaries were taken on board, and after a voyage of seven months were safely landed in Calcutta, where men of their stamp were not wanted by the authorities, but were liable to deportation on short notice and without ceremony. The Gospel was then contraband in those parts.

Leaving Carey and Thomas for the time, let us follow the remarkable expansion of evangelizing zeal which speedily ensued in Britain. In due season letters began to arrive from India and by not a few were most eagerly read. In particular a package was received by Ryland near the end of July, in 1794, and a portion of the contents was passed over to Dr. Bogue and others who were non-Baptists, by reading which their consciences were quickened, and their thoughts began to ferment and fructify. As they pondered and took counsel, more and more it seemed evident that another society should be formed on a basis so broad and catholic than in it all Christians could unite. By September of the next year the needed preliminary steps had been taken, and with an outburst of enthusiasm so intense as to approach the irrational, the London Missionary Society was brought into being. By midsummer of the year follow-

ing some $50,000 were in hand, and it had been decided to purchase a ship, to send out a company of thirty, and to open work at once in Tahiti, the Friendly, the Pelew, and Marquesas Islands, with projects besides looking to the occupying of Madagascar, the West Indies and the north coast of the Caspian Sea! Two societies were formed in Scotland, the Edinburgh and the Glasgow, and one also in Holland. For the contagion of zeal had spread to the Continent, as nearly $8,000 soon forwarded to London bore infallible witness. One ecstatic soul ventured to predict that this uprising for the universal coming of the kingdom "will spread to every Christian bosom, to the Dutch, German, American, and all Protestant churches, till the whole professing world shall burn with fervent love, and labor to spread in every heathen land the sweet savor of the Redeemer's name."

Two other societies were added before the end of the decade, both destined to a distinguished career of usefulness, and one to take rank as the largest for income and the number of representatives in the field, and also unsurpassed for the extent and excellence of its work. The honored names referred to are the Religious Tract Society, and the Church Missionary Society (with the words originally added "for missions to Africa and the East"). Never has this organization been false to one of the fundamental rules adopted at the beginning: "A friendly intercourse shall be maintained with other Protestant societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." It was, however, a sad revelation of the general religious condition in Britain that for the better part of two decades no Church dignitary of high standing ever deigned to identify himself with this body or give it countenance, nor did a solitary clergyman offer himself to go as a herald of the Cross to those who sat in darkness. All the missionaries sent forth were imported from Germany. Another scheme of the period must be mentioned. This novel

idea of missions to the whole wide world took such complete possession of Robert Haldane that he planned a vast evangelizing undertaking to Bengal, of which he would meet the entire cost, proposing to go out himself and take Dr. Bogue along as associate. And when the Company refused consent, with his brother James he formed the Society for the Propagation of the Gospel at Home, and in connection with it expended within twelve years the princely sum of $350,000.

The Church Missionary Society undertook no work until after the end of the century. Not a word reached home from the party sent to the South Seas until the *Duff* returned after an absence of a year, and then the tidings raised still higher the tide of exalted feeling. Reinforcements and supplies of all kinds were quickly forthcoming, with a second departure as thrilling as the first had been. But, alas! the millennium had not dawned, the bitter was to be mingled abundantly with the sweet in carrying on the campaign against the Prince of Darkness, and only after much endurance and long waiting was success to be won. First, when off Rio Janeiro the *Duff* fell a prey to a French privateer, with total loss of the ship and cargo, and the return of the entire company at great cost to the society. Next, when intelligence came from the South Seas, instead of victories reported, it was learned that the "gentle" and "docile" natives had made terrible display of their savagery and gross animalism, that even some of the missionaries had proved utterly worthless for the task on hand, and that completely disheartened at the first opportunity almost all had taken their departure for Australia. By this time the London, the Edinburgh, and the Glasgow Societies, each sending two representatives, had undertaken to establish a mission among the Foulas of West Africa, but the deadly climate and the extreme spiritual infirmities of some of the brethren sent out caused speedy and

complete failure. In 1798, sailing with the same convoy which attended the *Duff* when starting on her second disastrous voyage, the London Society had sent Vanderkemp to open work in behalf of the degraded Hottentots of South Africa. With three companions he took passage in the *Hillsborough,* a convict ship which was transporting several hundreds of malefactors to Botany Bay. From him presently tidings of a cheering character began to reach England.

And how about Carey and his tremendous venture? He had reached the end of his voyage November 11, 1793, and with Thomas had "landed unobserved, coming in a ship which had cleared from a foreign port, but escaped arrest and deportation only because their presence and mission were unknown." For months their discouragements and sufferings were many and most severe. Through the improvidence and bad management of Thomas all their means were soon gone, and more than once they knew what it was to endure the pangs of hunger. Only the most stalwart faith could stand such onset of trials of many kinds as fell to their lot for a full twelvemonth. They fixed themselves in Bandel, a Portuguese settlement thirty miles up river, and then took refuge in the Sunderbunds, a region of jungles and tiger-haunted swamps lying to the east of Calcutta. How Carey bore up is revealed in this record from his diary made when the night was blackest: "Well, I have God, and his word is sure; and though the superstitions of the heathen were a million times worse than they are, if I were deserted by all, yet my hope, fixed on that word, will rise superior to all obstructions, and triumph over all trials. God's cause will triumph, and I shall come out of all trials as gold purified by fire." After a year came a substantial change for the better. A Mr. Udney offered to each a situation as indigo planter in Dinajpore district one hundred and fifty miles up the

Ganges, with superintendent's duties and a salary of £250. This arrangement continued for six years, their time being divided between secular duties, study of various vernacular tongues, and translation of the Scriptures, with preaching also and teaching. In 1799 a reinforcement arrived in the persons of Marshman, and Ward, and a third, reaching Calcutta in an American vessel; and at the suggestion of Grant, a devout Christian and a director of the Company, passing by the city and ascending the Hoogly to Serampore, a Danish possession, where a cordial welcome was accorded them. Soon came up a demand from the Governor-general that these dangerous "interlopers" be surrendered that they might be sent back to England. But the doughty commandant returned a downright refusal and expressed a determination to protect these missionaries with all the force at his disposal. Then under a Danish pass a visit was paid to Carey, and after long conference, though much against his desire, he was finally persuaded to fix the seat of the mission at Serampore and himself removed thither as the century was closing. Verily, the happenings of this decade were of greatest moment to the kingdom over all the earth.

FOR CHRONOLOGICAL TABLE SEE END OF VOLUME.

CHAPTER IV.

FIRST DECADE, 1800–1809.

The hundred years of missionary history especially under view in this volume at whose beginning we have at length arrived, will be subdivided for treatment into periods of ten years each. Such measuring off and partition may appear too extreme and minute, and hence certain to confuse the reader by over-frequent transfers from land to land, from one event to another. But some manifest advantages are also secured thereby. The dividing lines laid down will not be rigidly adhered to with any slavish regard for theory, while references will be frequent to what has gone before or is to come after. An abundant compensation for all incidental drawbacks will be found in the fact that, at intervals comparatively brief, a glance is taken over the entire world to note what events are transpiring, what advances have made, who or what is just coming upon the stage, or is about to depart. This repeated singling out and setting forth of happenings contemporaneous over so broad an area as the entire kingdom of God upon earth cannot but be of greatest value. In each of the ten chapters the same arrangement of topics will be maintained. First, the attention will be turned to the important secular events of the decade, like changes in the political, social, and intellectual world which affect the expansion of the Gospel, or in science, invention, progress in general. Next, to movements of a character more strictly religious, new missionary organizations formed, new missions planted in the foreign field, etc. Then the principal unevangelized

countries will be taken up in this order with a statement of the unfolding of the work in each: Africa, Western Asia, India, China, Japan, Korea, the Island World, and Spanish America. Finally the names will be given of noted missionaries deceased since the decade began.

As we have already seen, when the nineteenth century opened a not inconsiderable beginning had been made towards opening in good earnest a campaign literally world-wide to make Jesus King of all nations. Certainly, for much more than a thousand years the signs of the times had never been nearly so encouraging. The general preparation had been manifold and extensive, and in matters most essential, while the lines of activity of which Carey was originator were definite, rational, and admirably adapted to accomplish the ends in view. In the last ten years much more had been achieved towards arousing interest, and organizing, and in various ways laying foundations deep and broad, than in any entire hundred years since the days of the apostles.

The most significant sign, though one whose meaning was not as yet in the least degree suspected, related to the marvelous development and dispersion of the Anglo-Saxon peoples, to which under God the well-being of mankind was so largely committed. Within fifty years three vast realms in as many quarters of the globe, Canada, India and Australia, had come under British sway, and a beginning was made in a fourth, Africa, destined to equal if not surpass in importance any of the others. Moreover, concerning the United States, which though recently in rebellion and achieving independence, was still Anglo-Saxon, it was written in the book of providence that ere long within its boundaries should be found by far the greater portion of that highly-favored race. Already the population, which hitherto had closely hugged the Atlantic coast, was pushing westward across the Appalachians into the endless

stretches of the Mississippi Valley. By 1802 Ohio had become so populous as to be admitted to statehood. But much more, in that same year of destiny, all unsought and unexpected, by the Louisiana Purchase the national area had been more than doubled, by the magic stroke of a pen our borders were suddenly shifted from the Father of Waters some two thousand miles to the crest of the Rockies, yes, even to the Pacific. Curiously this prodigious transaction in real estate resulted not from any ravenous earth-hunger of the part of Jefferson, but from the insatiable and colossal ambition of the Man of Corsica. He thought he saw an opportunity in the impotence of Spain to secure in the New World a far richer inheritance for France than she lost when Wolfe conquered at Quebec, and so compelled a trade for a few petty principalities in Italy. But no sooner was this tract of such imperial proportions in his hands than a great fear fell upon him lest through the terrible British navy it should be lost. Or else, finding himself in great straits for money, for three paltry millions he was glad to bargain it away, to sell an empire for a song. Soon followed the exploring expedition of Lewis and Clarke up the Missouri to its sources, and across the Continental Divide to the mouth of the Columbia, next the trappers traversed these unknown wastes in quest of furs, with pioneer settlers entering a generation or two later. This memorable outcome of the Napoleonic wars, though only indirect, is to be set with another which is also but incidental, the needed provocation offered for the independence of all the Spanish-American states, as among the foremost of the results wrought by the French Revolution for the enhancement of human welfare.

Two more significant events must be referred to, both belonging to the same year, 1807, and both affording foregleams of mightly revolutions near at hand in modes of travel and transportation of merchandise. On the trial

trip of Fulton's steamboat upon the Hudson was seen a new development or application of Watt's engine, which really meant ocean steamship, locomotive, trans-continental railway for the near future, so that the ends of the earth might be brought together. The beginning of the construction of the Cumberland Road, the great National Turnpike, was a sort of companion phenomenon, starting from the upper Potomac, crossing the Alleghanies to Wheeling on the upper Ohio, completed later to Columbus and Springfield, planned to Vandalia and St. Louis, and its extension dreamed of even to the Rockies and the Golden Gate. By this time also men had begun to talk of a canal to connect the Hudson with the Upper Lakes, a project destined to materialize during the next decade.

As we now easily perceive, omens for good to the kingdom of God were visible on every hand. The doings of Carey and his associates had been reported on this side of the ocean. Indefatigable letter writer that he was, his correspondence was read by various persons, and his self-denying work was much talked of. One of the twelve Baptist ministers who had formed the first missionary society and helped to endow it with nearly seventy dollars was now resident in Philadelphia. During 1806-7 some $6,000 were sent from this country to Serampore, and nearly $5,000 a few years later. As far back as 1797 the addresses delivered at the organization of the London Missionary Society were read in New England, with marked quickening of holy emotion resulting. Just in the nick of time Claudius Buchanan's *Star in the East* appeared from the press and produced a surprising sensation. Missionary sermons were now preached in numbers and with unction hitherto unknown. In 1806 Dr. Griffin urged upon the General Assembly "the claims of the heathen and the greatness and excellence of missionary work with an earnestness and eloquence seldom if ever surpassed." The

next year before the Massachusetts Domestic Missionary Society Dr. Parish dwelt upon "the growing conviction of the value of Christianity, and so it was a good time to send missionaries to every nation." In 1808 the General Assembly appointed a day of fasting and prayer to beseech "God to bless the efforts of His people to Christianize the heathen and to extend the Gospel." A year or two later one made bold to inquire in the pulpit: "Is the expectation visionary and unfounded that the time is not far distant when from the United States missionaries will go forth to every region of the globe, accompanied with the fervent prayers of thousands?" Furthermore, such thoughts and desires began to crystallize in organizations. In 1796 a society was formed in New York by a union of Baptists, Presbyterians and Reformed (Dutch), with meetings held every month to ask "the God of grace to pour out His Spirit on His Church and send the Gospel to all nations." By 1806 five societies to propagate Christianity had been formed in Massachusetts alone, with similar ones in all the New England States, and in some of the Middle States. During the first five years of the century four missionary periodicals were started in the same region to gather and diffuse intelligence relating to the advance of the truth. No such stir had ever been witnessed by any former generation.

It was also in 1806 that Andover Theological Seminary was founded by a gift of Norris of Salem, whose declaration was: "My object is the foreign mission enterprise, for we must have ministers if we are to have missionaries." The same year, being wrought upon by the same Spirit, Samuel J. Mills entered Williams College, to find a few like-hearted in feeling deepest solicitude for the great world's burden and sin, for conference and prayer joining in the Society of the Brethren whose existence was kept secret, where faith and courage were developed until all could join in the sentiment, "We can do it if we will," and

with the immortal Haystack Meeting as the climax. Three years pass and the scene changes to Andover, though in New Haven a lonely waif from the Sandwich Islands had been found on the steps of one of the buildings of Yale College, weeping because he desired an education that he might carry the Gospel to his pagan countrymen, and knew not how or where to obtain it. Judson had entered the Seminary with Newell and the rest, soon read Buchanan's *Star in the East* whereby a deathless passion for souls was kindled in his soul. It is here and with these young men that the American Board had its origin, the story of which belongs to the opening year of the next decade.

One other event of this period deserves loving and reverent mention. In 1808 David Zeisberger, the Moravian saint, died upon the upper Muskingum at an advanced age, since 1734 having devoted his entire energies to the spiritual welfare of his beloved Delaware Indians, serving and suffering with them through their troublous sojourn in four States and Canada, as they were led or driven by the exigencies of the times. He left the work in a moribund condition, and after a further hopeless struggle for fifteen years, so great was the pressure from white settlers that the reservation granted by the Government was exchanged for one lying to the west of the Missouri, to which also the disheartened remnant removed. Gnadenhutten, Schoenbrunn, and Salem are names which should not be forgotten, and to the lovely valley in which they stand pious pilgrimage may with greatest profit be made.

Our view now passes to the mother country which was still devoting the bulk of her energies to the Napoleonic wars, with the sea-fights in Aboukir Bay and off Trafalgar raising the fame of British prowess to the highest. For half a generation, both inside of Parliament and without, the campaign against the African slave trade had been carried on, with repeated defeats for the reformers, but with

steady advance in public sentiment, until in 1807 a bill passed which gave the iniquity a death blow. Not at once however, for the penalities threatened were but trifling. But at length slave-stealing was made felony with death the penalty. From thenceforward scores of naval vessels at great cost were kept scouting up and down the West Coast, to prevent the abduction of Negroes, to capture the ships engaged in the nefarious traffic, and to rescue the poor creatures from their doom, with Sierra Leone as the asylum to which they were taken to receive sympathy and care.

This story of moral sentiment displayed by a nation, and the yet finer one to be told in a later chapter, is pleasant reading indeed. But, as if to keep us from being exalted above measure at the evidence afforded that the Anglo-Saxon is endowed with a conscience and a spiritual sense beyond all his neighbors, we are compelled to face another and different set of facts, which find a manifestation in the brutal pen-assaults upon missionaries, and all who believe in them, made by Sydney Smith in the Edinburgh Review in 1808-9, the first years of that periodical. He was a wit, a ripe scholar, and a clergyman of the Church of England. To him Carey and all his ilk were "the lowest of the people," "little detachments of maniacs," "delirious mechanics," "consecrated cobblers," "didactic artisans, whose proper talk is of bullocks and not the gospel." According to this screed, Britain herself was too wicked to send out teachers of righteousness. Since she "has exemplified every crime of which human nature is capable, if she had common prudence she would not suffer the nations to discover that the Bible forbids to lie, murder and steal, and so would keep the gospel at home, and tell the heathen that Machiavel is our prophet, and the god of the Manichæians is our God!" Besides, the heathen were good enough already. At least, "we believe a Hindu is more

mild and sober than most Europeans, and as honest and chaste." It would make a bad matter worse to proselyte them. "The duty of conversion becomes less imperative when it exposes proselytes to great present misery. The laws of caste are so rigid that he who becomes a Christian is at once abhorred and cast out, and all human comforts are annihilated forever. Being likely to starve, he must be supported. The slightest success through the demand for bread ensuing, would eat up the revenues of the East India Company!" It makes them worse also in character to convert them. "He who bears the Christian name is commonly only a drunken reprobate who conceives himself at liberty to eat and drink anything he pleases. After stuffing themselves with rum and rice, and borrowing money from the missionaries, they run away and cover the gospel with every species of ridicule and abuse. Better believe that a deity with a hundred legs and arms will punish hereafter, than believe that he is not to be punished at all." And the attempt to evangelize Hindus and Moslems would stir deadly fanaticism to its depths with wholesale massacre ensuing. "It is not our duty to lay before the nations the gospel scheme so fully and emphatically as to lead to the death of their instructors. Our conduct in India must be most dextrous, or thirty thousand Britons will fall a prey to seventy million subjects." Such wisdom of the wise has by no means yet become extinct, but during the century which has since elapsed missions have conquered a place for themselves in the respect of multitudes, and such shallow criticism is now confined to a comparatively small company.

During this first decade some substantial advances were made in the dictinctively missionary realm. For two organizations were added, both general in their character, though indispensable to evangelizing effort of the best kind, and one presently forging forward to a place in the

front rank for distinguished usefulness in many lands. Perhaps there is no better illustration to be found of greatest things springing from things which are accounted least, than is supplied in the origin of the British and Foreign Bible Society, which dates from 1804. Mary Jones was a Welsh girl who loved the word and would possess a copy thereof in her mother tongue. But none could be found in her neighborhood, so she took a long journey to make an application to Mr. Charles, a traveling evangelist. Neither was he able to meet the desire of her heart, and his negative sent her home in deep sorrow. However, that spectacle of disappointment and grief haunted his thoughts, so that visiting London, conference was had with several men of influence and benevolent feeling as to whether in some way the supply of Welsh Bibles could not be greatly increased. Several meetings were held to discuss ways and means, the idea steadily developing, first into a plan to meet the wants of all dwelling in the United Kingdom, then to include all British colonies, and finally to include nothing less than the world. But first of all twenty thousand copies of the Scriptures in Welsh went forth from the press. From such an "accidental" beginning the society has increased until in the last year of the century it can report an income of more than $1,200,000, with a work of distribution carried on by 724 colporteurs in nearly 30 countries scattered all the globe over, and sales aggregating 4,480,000 copies. Since the beginning more than 160,000,000 copies have been issued in 306 languages and dialects. In addition a large portion of the expense of translating has been met by this organization. Mary Jones' tears were not shed in vain. The other missionary undertaking of the decade was the Society for Promoting Christianity among the Jews.

Africa. Several missions date from this period, of which mention will be made in connection with the countries in

which they were planted. Turning first to *Africa,* we recall that Mungo Park was now engaged upon his second expedition to the upper waters of the Niger and lost his life by drowning in 1807. As showing how far back we are towards the genesis of geographical knowledge concerning the Dark Continent, Knapf was not born for three years yet, and Livingstone for six years. The beginning of the century found two fields just occupied, both near the southern Cape. The Moravians long since had dispatched George Schmidt thither, who had devoted himself to the uplifting of the most degraded and bestial Hottentots, and with such success that the sordid Boers could not tolerate his presence and secured his expulsion from the Colony. Nor could permission be gained to take up the work again until 1792, when three missionaries were allowed to return to Bavian's Kloof (known to Christendom as Gnadenthal, "Valley of Grace"). The first seven converts were baptized the following year. The chief hindrances and discouragments were found from the opposition of the Boers, to which was added the political chaos existing, 1795-1806, during the transition from Dutch to British authority. Little by little diligent toil and patient endurance brought enlargement, with unmistakable signs on every hand that the Gospel can purify and ennoble the most brutish of the race. Vanderkemp with three associates had arrived at the Cape in the closing year of the century, representing the London Missionary Society, whose efforts were directed both towards the Hottentots and the Kaffirs, with Graaf Reinet as a center, afterwards locating in the vicinity of Algoa Bay. Here also Boer hatred, and strife between British and Dutch, went far to neutralize the utmost of endeavor. Possessed of unusual intellectual genius, and with boundless love and compassion controlling within, this saint of truly apostolic stamp lavished his energies upon the wretched creatures with

VANDERKEMP.

whom he had cast his lot until the end of his career in 1811. At certain points eccentric to the irrational, yet on the whole he was wise and skillful. When a Dutch officer once came into his neighborhood Vanderkemp went out to meet him "riding in a wagon drawn by four oxen, and sitting on a plank laid across it. He wore no hat or shirt, but was dressed in a thread-bare black coat, waistcoat, and breeches, with leather sandals bound to his feet after the fashion of the Hottentots. Instead of the usual salutation he offered a short prayer."

The third Africa mission was located far up on the West Coast, by the Church Missionary Society, with the first men arriving in 1804 though next to nothing was undertaken till four years later. To this region so long cursed and blighted by the slave trade, the Moravians, the Baptists and the London Society had already sent representatives, but the deadly fever and other calamitous happenings had wrought speedy ruin. In 1787 the peninsula of Sierra Leone had been selected by some British philanthropists as a suitable location where freed Negroes might be gathered and cared for. In 1791 a Company was organized to provide needed funds and maintain public order, whose rights were transferred to the Crown the year following the abolition of the slave trade in 1807. It was to a point not far to the north of this colony that two German missionaries were sent, upon the Rio Pongas to labor in behalf of the Susu people. A little later another mission was opened among the Bullom tribe at Yongro opposite Sierra Leone. By this time the process began of landing in the colony Africans re-captured from the slave ships, in numbers for years averaging two thousand annually. representing more than a hundred tribes and speaking widely different languages. Seldom has the world beheld such a spectacle of combined ignorance, superstition, immorality, wretchedness, and bar-

barism in general. And the fatal African fever added to the horrors.

India. By this time Carey had proved to perfection that he "could plod," and with his companions was pushing evangelizing efforts in every direction, by personal influence, by preaching, by opening schools for various classes, but most of all by diligent study of a number of the languages of Southern Asia, that to the utmost the Scriptures and other books might be translated therein, and be printed for the use of the millions. Towards the end of the first year of the century they had the supreme pleasure of baptizing their first convert, the Brahman Krishnu Pal. Poor Dr. Thomas was literally beside himself over the marvelous event, while by this time Mrs. Carey (who had at the last moment concluded to accompany her husband to India) was hopelessly insane, no doubt in considerable part because of the severe hardships which had so long fallen to her lot. The missionaries from the first had lived together as one family having all things common, after the example of the Jerusalem saints in the days which followed immediately upon Pentecost. In 1801 Carey was appointed translator of Bengali and Sanscrit, with Marathi afterwards added, for the East India Company, in the College of Fort William, with a salary of $3,000, which was finally increased to $7,500! A case most unique of making the wrath of man to praise Him. In 1805 Henry Martyn arrived in India, made a missionary by reading Edwards' Life of David Brainerd, entering in the guise of a chaplain of the Company, and because only so would the presence of such a concentration of religious fervor be tolerated. Located first at Dinapore and then at Cawnpore, his soul was consumed with zeal for his Master. In addition to his public duties, being a remarkable student of language, he gave himself to the study of Hindustani and Persian, and translated the New Testament into two of the native

HENRY MARTYN.

tongues. Claudius Buchanan, another godly chaplain, was just finishing his Indian career (1796-1808).

The year of Martyn's arrival was marked also by the appearance of the London Missionary Society upon the scene. Forsythe had been sent out to Bengal some years before, had finally removed to Chinsurah, a Dutch factory upon the Hoogly, but had made no impression. Now, however, with several others came the fervid but eccentric Ringletaube to begin a work in Southern India, which has since developed into the important Travancore Mission with its native Christians numbering tens of thousands. It is to be remembered that the Gospel was still tabooed by the civil authorities representing a Christian nation, those who would proclaim it to the natives were interlopers until after 1813, and possessed no recognized rights of residence or freedom of action until nearly one-third of the century had passed away. In 1803 had occurred the outbreak or mutiny at Vellore, which was attributed to religious fanaticism, and the fears of the Company had become well nigh hysteric. But the fundamental fact was that the corporation was present in the great peninsula only for gain, and not in the least for the furtherance of godliness in the earth.

China. It is now that the great colossus of the Orient, the Celestial Empire, began to loom up before the vision of Christendom as a possible field for evangelizing enterprise, though more than a generation was to elapse before the feet of an ambassador of Christ could safely tread its soil. Though the Roman Catholic faith had once been established in several of the provinces, for a century and a half the walls had been up and the gates had been securely barred against the entrance of all outside barbarians. The Portuguese were in possession of limited standing ground at Macao, down river from Canton, and under certain outrageous restrictions trade was carried on through certain Chinese officials appointed for the purpose. The East In-

dia Company enjoyed a monopoly of all British trade. The London Missionary Society, after looking and longing for some time, at length found an ideal missionary in the person of Robert Morrison, who offered himself, was accepted, and sailed for eastern Asia in 1807, via New York. It was while tarrying here that the supercilious and sneering question was put, "So then, Mr. Morrison, you really expect to make an impression upon the idolatry of the great Chinese Empire?" which quickly met with the emphatic reply, "No sir, but I expect that God will." The faith felt by the directors of the society appears in these sentences from the instructions given just before his departure: "We trust that no objection will be made to your continuing in Canton till you have accomplished your great object of acquiring the language, when this is done you may probably soon afterwards begin to turn this attainment into a direction which may be of extensive use to the world, perhaps you may have the honor of forming a Chinese dictionary more comprehensive and correct than any preceding one, or the still greater honor of translating the sacred Scriptures into a language spoken by a third of the human race." Arriving after a long voyage, he found his presence simply tolerated. He was compelled to live almost in concealment, was able to leave his room for exercise only after dark, his health seriously suffering thereby, but day and night nevertheless he devoted himself to acquiring the language. At length, like Carey a few years before, by sheer intellectual and moral worth he made himself indispensable to the men who had no sort of patience for his schemes, and was appointed official translator to the Company at an excellent salary and an assured permission to remain. But years not a few were in store of walking purely by faith, for no evidence was visible that an entrance to the empire would ever be effected. These words from the last letter Morrison ever wrote reveal the frame in

ROBERT MORRISON.

which his soul seems to have dwelt from first to last, for he not only lived, but also died, in faith: "I wait patiently the events to be developed in the course of divine providence. The Lord reigneth. If the command of God our Saviour prosper in China, all will be well. Other matters are comparatively of small importance." We leave this hero to toil, and wait, and watch, till British cannon shall open China to the entrance of the Prince of Peace.

The Islands. The mission field is so limited in extent that it only remains to take brief note of what had just been undertaken in the South Seas. At our last glance the ship *Duff* had just been captured by the French and sold as a prize. The money loss to the society was not less than $100,000. As soon as possible communication was opened with Otaheite, but only to learn that the missionaries had been called to pass through great tribulations of divers kinds. The natives had presently shown themselves to be downright savages and overflowing with all the passions of wild beasts. Thieving was one of the least of their propensities. War broke out, and thinking their lives were in imminent peril, most of the missionaries took passage in a chance vessel and made for Port Jackson. In Tongabatoo even worse things had befallen. One of the company fell into shameful lewdness with the natives, several were murdered, and the rest made haste to flee from the island and the mission was abandoned. A few years later some who had retired to Australia returned to the Society Islands and resumed the work, and further reinforcements were sent from England. Not until nearly twenty years from the first arrival were these toilers permitted to taste the joy of a general ingathering, after long and abundant sowing in tears.

FOR CHRONOLOGICAL TABLE SEE END OF VOLUME.

CHAPTER V.

SECOND DECADE, 1810–1819.

During the first few years of the century a falling off, at least a lull in aggressive missionary activity, is plainly discernible. It is as if Christendom having made a start in that direction, was halting for a season to see what measures of success would attend the attempts already made, or at least to gather force for further advances in the same direction. But after the lapse of a decade, almost at once ensued extensive and important enlargement both in America and Europe. Before mention is made of this, it will be well to observe for a moment events which were occuring contemporaneously in the secular sphere. And first those relating to our own country, whose part was to be so weighty in diffusing the knowledge of Christ all abroad. The population had already passed the 7,000,000 mark when the decade opened, and when it closed was close upon the 10,000,000. The cession of Florida was made by Spain in 1819, giving us the entire coast of the Gulf of Mexico, and before that date five new states had been admitted to the Union, in this order: Louisiana, Indiana, Illinois, Mississippi, Alabama. The West was rapidly filling up with settlers. It was to assist emigration thither that the Cumberland Road was pushed across the mountains, and that in 1819 ground was broken for the Erie Canal, to afford water communication between the upper lakes and the ocean. As the fruit of Fulton's invention, the first steamboat in the Mississippi Valley was launched at Pittsburg in 1812, with *Walk-in-the-Water,* the first on Lake Erie, steaming out of

Buffalo harbor on her trial trip six years later. Though politically independent of Great Britain, this nation was yet in many ways in leading strings to the mother country, even after the "Last War" had deepened the alienation already long existing. For example, our distinctive literature had scarcely as yet begun to be, Irving, Bryant and Cooper being names scarcely heard of. *Thanatopsis* appeared in 1817, *Knickerbocker's History of New York* preceding it by several years. However a genuine national sentiment in all realms was steadily strengthening, as opposed to that which was merely state or colonial. Among other unmistakable ways, this was manifested in the use, now first appearing, of the term American in fashioning the names of organizations and institutions. The nation was just coming to self-consciousness.

To the south of us, from Mexico to Cape Horn, a scene of universal rebellion against European domination was exhibited to the world, with Bolivar as the most conspicuous personage, the nearly half-score of states were in the throes of revolution from the political regime which had existed for three centuries, and had entered upon a long and painful struggle after beneficent and stable self-government, under constitutions and statutes borrowed almost wholly from their great neighbor to the north. Our Declaration of Independence, with a successful war following after, had raised an ideal which these peoples could never forget, while the outrageous usurpations of Napoleon in rudely brushing aside the sovereigns of Spain and Portugal and setting up his puppets in their place, supplied both the splendid opportunity and the sharp provocation. By the end of the decade the rights for which they were fighting were practically acknowledged by the withdrawal of Spain.

Over in Europe his disastrous Russian campaign marked the beginning of the end of Napoleon's astounding

career, with Leipsic, Elba, Waterloo, and St. Helena, as the further stages intervening before the conclusion. An entire generation must elapse before recuperation could be gained from the terrible struggles endured since the day the Bastile was stormed. The Holy Alliance was coming into shape, composed of the tyrant sovereigns who would gather up the scattered fragments of their former prestige and authority. Britain was beginning to enjoy a breathing spell after her protracted life-and-death duel with her giant antagonist, from which also she had come forth with certain conquests in the Mediterranean, India, Ceylon, Mauritius, Cape Colony, the West Indies, etc., which otherwise might never have been made. Moreover time had been found to set on foot one radical and much needed reform. The East India Company was still insisting upon the long-established policy of prohibiting the introduction into its domain in Southern Asia of any ideas or influences which center in the Bible and the Christian Church, while without compunction, and almost without limit, tolerating and giving open countenance and positive encourgement to whatever shameful and shocking rites were dear to the heart of Hindu or Mohammedan. In 1793 an unsuccessful attempt had been made to bring the Company to reason and decency, but the agitation never ceased and went on from strength to strength, until after twenty years Parliament was persuaded to decree that the Gospel should no longer be prohibited. Just now the anti-slavery reformers, having gained the abolition of the traffic in human flesh, were quietly gathering their forces for a resolute campaign against slavery itself, whose successful conclusion the next decade was to behold.

Returning now to America and entering the missionary realm, we find the opening year marked by a capital event, one every way worthy to be compared with the organization of the London or the Church Missionary So-

ciety. The steps leading up to the founding of the American Board of Commissioners for Foreign Missions have already been mentioned, with Mills at first the leading spirit, and Williams College as the focus of spiritual power, transferred afterwards to Andover Theological Seminary, where Newell and Nott are found, with Judson added to the company. These young men had not only long prayed with all their might, but had agitated also by correspondence and the circulation of literature, and now conversed with their instructors and leading clergymen in the vicinty. It was at the meeting of the Massachusetts Congregational Association held at Bradford, June 29, 1810, that the deed was done, the four students being present and offering themselves as pioneers, if the churches were ready to ordain and send them forth. When a charter for the Board was applied for, an unbelieving soul objected upon the floor of the legislature, alleging in opposition to the petition that the country contained so limited a supply of Christianity that none could be spared for export, but was aptly reminded by another, who was blessed with a more optimistic make, that this was a commodity such that the more of it was sent abroad the more remained at home. So far all was easy and pleasant, it cost little to resolve and adopt constitution and by-laws, but the tug of war logically to follow was something different. A protracted period followed of suspense, hesitation, perplexity and extreme embarrassment.

First as to finances, from whence should the money come, and how should it be gathered? At the end of a year only $999.52 were in the treasury, and but $1,200 when the next year was well advanced, while one of the Prudential Committee, a successful Boston merchant, was opposed to sending out any missionaries until at least $60,000 were actually in hand as provision for emergencies. A fruitless effort was made to raise a large sum for investment.

Fortunately one man was found whose faith was venturesome enough to insist that a start should be made just as soon as an eligible field was found, fund or no fund, holding that the Lord's hand was so evidently in the matter that they might reasonably expect the way would open in due season, if only they bestirred themselves the best they could. So extreme was their uncertainty as to what duty required, that Judson was dispatched to England to confer with the London Society as to the feasibility of the two organizations co-operating in sending and sustaining the candidates, a scheme which, thank God, found no favor across the sea. And, behold, in their bewilderment and seeming helplessness, as if to mock the extreme lack of material resources, it came to pass that without warning they found themselves caught in a corner and compelled to act at once. For intelligence came that two ships would sail for India in a few weeks in which the missionaries could find passage, the one from Philadelphia and the other from Salem, an opportunity which was not at all likely to return for months or even years. Yes, and now a fifth man, Rice, is ready and eager to enter the foreign field, and makes application for appointment. What shall be done to adequately meet this emergency without being recreant to obligation? First, in order to reduce expenses to a minimum, it is agreed that Rice may go if he himself would procure the wherewith for his outfit and passage, it was seriously suggested that perhaps the four wives might be left behind for a season, and that if the worst actually befell, a portion or even all might be turned over to the London Society. Next, rising grandly to the level of the occasion, a ringing call was sent out far and wide for the money required, with such a noble response that by the end of three weeks more than $6,000 were in the treasury, Philadelphia alone contributing more than one-sixth of the amount. Thus it became possible for all to depart, wives included, even with

salaries paid for a year and a half in advance! The departure was made in February, 1812, as the event proved in the very nick of time, since in June war was declared against Great Britain and thus for years communication with the East was well nigh closed.

It will be convenient to leave the early experiences of this first company of Christian heralds from America to heathen lands until the missions all pass in review which in India date from this decade. Before its close, so rapid was the development of the American Board and so vigorous was its policy that within ten years mention could be made of these seven fields, Bombay, Ceylon, Palestine, Sandwich Islands, among the Creeks, Cherokees and the Arkansas Indians. By a most remarkable providence a second missionary society soon sprung from this first one. For on the long voyage out, in some way Judson and Rice were led to revise their convictions with reference to the proper mode of baptism, reached the conclusion that only immersion was valid, and were rebaptized by Carey soon after their arrival in Calcutta. This step necessarily sundered their connection with the body which had sent them forth, and left them wholly destitute of support. It was soon arranged that Judson should found a separate mission, which he presently did in Burma, and Rice should return to America to arouse their fellow Baptists to undertake formal missionary work, with an outcome well set forth in these words: "The intelligence spread with electric rapidity, and gave to benevolence and Christian obligation a depth and fervor never before experienced. One sentiment of deep thanksgiving prevailed. The providence was too plain to be mistaken. The way had been opened, the field had been prepared, and the true-hearted must enter and prosecute that to which they had been summoned." In May, 1814, a preliminary meeting was held in Philadelphia, which gave origin to what is now known as the Baptist

Missionary Union. Of course Judson was taken under its care, with results greatly to the glory of God.

The organization of the Methodist Episcopal Church for evangelizing work is next to be mentioned, though none was undertaken in foreign lands until the fourth decade. The story would be incredible, if it were not true. It "happened" in Marietta, Ohio, that a drunken Negro while on his way to drown himself was attracted by the voice of a Methodist exhorter making proclamation of the way of salvation. Conversion followed, nor was it long after that, in a vision, he was bidden to set forth through the dense forests to the northwestward to make the Gospel known to the perishing. Obeying, he appeared at length among the Wyandots on the upper Sandusky and spoke with such power that these pagans were brought to repentance in considerable numbers, other preachers were sent to his assistance, and later, the facts becoming known in New York, the hearts of the brethren were so stirred that a society was formed to develop missions at home and abroad. This came to pass in 1819.

A fourth important organization had come into existence in the metropolis three years before, the American Bible Society, for extent of influence only surpassed by its British counterpart of which mention has already been made. The same Mills who was in some sense the founder of the American Board, played a prominent part in this case as also in connection with the United Foreign Missionary Society, the American Colonization Society, the Cornwall Mission School, and the New York School for the Education of Africans! He had made two extensive tours through the newer regions of the South and Southwest, and had been so profoundly impressed with the almost absolute destitution of the Word of God that, upon his return in the Middle and Eastern States, he sought to arouse Christians to take vigorous measures to multiply

copies and attend to their distribution. Almost from the first nearly every considerable body of Christians had shared in supporting this society so fundamental to all evangelizing undertakings, its threefold task of translating, printing and distributing has been pursued with great assiduity and enterprise, and long since it had won a place among the foremost forces which are in co-operation for the redemption of humanity.

In Great Britain only two societies were formed during this period. First came that of the General (Arminian) Baptists, which soon sent its representative to begin work in India. In 1814 the Wesleyans in a similar way brought their missionary work to system and wise method. The year before the enthusiastic Dr. Coke, upon whom the mantle of Wesley had fallen, had led a party to occupy Ceylon in the Lord's name, but had died upon the voyage and been buried in mid-ocean. That work was continued, a second mission was soon opened at Madras, and almost at the same time another in South Africa. The London Missionary Society entered Madagascar in 1818. The Church Missionary Society was now ready to enlarge its borders, with these six fields selected for centers of work, the Levant, Madras, Travancore and Cochin, Calcutta, Benares and New Zealand, all receiving missionaries within a period of four years, 1814-18. The first German attempt at world-evangelization made under the Carey movement dates from 1815, when the Basle Missionary Society was formed, though for several years it was only a training school, turning over its graduates to other bodies, especially to the Church Missionary Society. This organization ranks first in Germany both for income and the number of European representatives. The fact that seven societies were formed and twenty missions were planted certainly constitutes a fair record for these ten years.

Africa. Turning now to heathen lands we behold missionary effort from a different point of view. As we saw, the Church Missionary Society had begun work upon the West Coast, and primarily to minister to the multitude of Africans who had been delivered from the slave ships, whose case was abject and woeful in the extreme. To all other difficulties, in the aggregate so appalling, was added the climate of this portion of the "white men's graveyard," which made protracted residence next to impossible for Europeans, and brought a majority exposed to its deadly influence to an early grave. Thus by 1816, when twenty-six had been sent out to Sierra Leone, sixteen were already in their graves. Some five years before this date the Wesleyans entered this same colony to bear their full share of the heat and burden of the day, of course with the same grossness and wretchedness always before their eyes, and the same peril to life from the fever. At the end of forty years it was found that of the one hundred and twenty-three who had willingly taken such mortal risks, fifty-three had succumbed to the fell destroyer, and others had retired broken in health. In order to reduce such results to a minimum, the term of service was reduced to seven years, to be followed by a season of rest and recuperation in a more invigorating climate, which was shortened to three years further on, and finally to two. But before the terrible lesson of wise precaution was thoroughly learned, in the neighboring Senegambia mission of the same society more than half had found graves in African soil. For all this, there was no lack of candidates to fill the places of those who fell. The spirit of many is expressed in the words of one who declared: "The more I hear of the difficulties and dangers, the more anxious I am to go;" and when his mother protested. "If you go to Africa you will be the death of me," replied, "And if you do not let me go, you will be the death of me!" And also of this one; "When a

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bridge is to be built, the foundations are laid solid and deep, which though indispensable are out of sight under ground. If I am permitted to assist in carrying the Gospel to this benighted continent, I am content to be as one of those foundation stones." As a curious case of incidental good derived from evil, it is pleasant to learn that several Wesleyan chapels upon the West Coast were wholly constructed of timber taken from slave-ships which had been captured and condemned.

Passing next to Cape Colony, we find the Moravians holding on patiently in their well-doing for the Hottentots, and beginning to behold fruit in baptisms, renewed lives and a steady rising towards a higher type of living. The London Society had made slow advances, suffering a severe loss in the death of Vanderkemp in 1811, but was put upon a better basis than ever by the arrival of Moffat in 1817, his wife Mary following two years after, to begin a distinguished missionary career destined to continue for more than a half century. In him was found saint, apostle, man of affairs, explorer, and statesman, all in one. Much tribulation was endured from the determined hostility of the Boers and the barbarism of the natives. He soon made the acquaintance of Africaner, formerly an outlaw, a public terror, upon whose head a price had been set, but now a true disciple of Jesus, and from henceforth a fast friend to Moffat. It was a famous day when the two visited the Cape together. So excellent an impression was made upon the authorities by the ex-villian and cutthroat, that the hundred pounds sterling which had been offered for his capture "were eventually laid out by the Government in offerings of good-will to be bestowed upon himself." Within a few years the seat of the mission was removed across the Orange River into Bechuanaland, with famed Kuruman as the chief center, which remained to the end the scene of Moffat's evangelizing activity.

The Moravians, the London Society, and now a third co-operating force was to be added. The Wesleyans made their advent in 1814, but the real beginning dates from the year following when Barnabas Shaw was sent to break ground, second to none for fervor and self-sacrificing zeal, and endowed withal with a rare genius for doing many things. No situation was so difficult as to find him at the end of his resources. In those early days the Methodists were not held in high esteem by Churchmen, and arriving at the Cape, a broad hint was given that neither his preaching nor his presence was agreeable and both could readily be dispensed with. But carrying a commission from on high to make proclamation of the glad tidings, nothing daunted, we find him with wagon and oxen, heroic wife, and store of supplies, setting forth towards the northwest to reach regions lying beyond civilized jurisdiction. And this wonder befell, so closely akin to the one which crossed Philip's path as he traversed the desert way from Jerusalem to Gaza. When two hundred miles along he was met by a Namaqua chief, who had already traveled three hundred miles in search for men to teach the Good Words. Needless to say they went back together, a loving welcome was bestowed by the tribe when Namaqualand was reached, other missionaries were sent from England, and thus were laid the foundation of the Wesleyan work which to-day displays results in worthy converts numbering tens of thousands. Without the application of any such name, the mission became a school of industry, with Shaw as chief tutor and instructor for the savages who had no knowledge of tools or implements. In particular, a plow which his hands fashioned stirred their simple souls to wonder and admiration. And on one occasion, after watching its operation in turning the soil by wholesale, an aged polygamist chief exclaimed in a fine glow of enthusiasm. "Why, it will do in a day the work of ten wives!"

Madagascar. Geographers of the present time have decided that this island should be classed as an integral portion of the neighboring continent, as Ceylon is of India, and Great Britain of Europe. Upon the London Society was bestowed the honor of i troducing the Gospel among the Malagasy, and in the effort to meet the responsibilities involved were achieved its most marked successes, and also endured its severest trials. In the first years of the century the attention of the directors was turned thither, at the time of his death in 1811 Vanderkemp had all arrangements made to play the pioneer within its limits, but not till 1818 was a beginning actually made, when two men with their wives were landed at Tamatave on the east coast. Before two months had passed the deadly malarial fever had accomplished its work, only one of the four remained alive and he was compelled to take his departure, to return however after a year or two, to receive kind treatment from the king and permission for both him and his missionary associates to locate in Antananarivo, the capital, situated in the central portion of the island upon the lofty and salubrious plateau. The development of the work will be detailed in a later chapter, with tragedy, of the most woeful type, protracted through more than two decades intervening before the dawn of the days of triumph.

The Levant. Two societies, one British and one American, were early in this stronghold of Mohammedanism, both of which were incited to activity in this direction by a sort of *ignis fatuus,* at least by entire misapprehension as to the facts, and therefore both for a season met with seeming failure. The Church Missionary Society, by its very name, was commissioned to carry the knowledge of Christ to "Africa and the East." In 1815 Mr. Jowett was dispatched to the Mediterranean to open work both among Moslems and the ancient Christian Churches of the Orient, with the mistaken idea that these latter would wel-

come light from their Occidental brethren, to such an extent that both in creed and worship they might be restored to the purity of apostolic times. He and others made extensive journeys, holding conference with patriarchs and bishops, who met them with a reasonable degree of cordiality and friendship. A printing press was set up in Malta, from which Bibles and tracts were sent forth in large numbers and in several languages, and in several of the larger cities missions were begun. Then broke out the Greek Revolution with war and political strife raging for a decade, while more complete investigation gave convincing evidence that the corrupt Churches were joined to their idols and desired nothing so much as to be let alone.

In 1819 the American Board made its advent into Western Asia to establish what was then known as the Palestine Mission, with Fisk and Parsons as pioneers, whose instructions read in part as follows: "From the heights of the Holy Land you will take an extended view of the wide-spread desolations and variegated scenes presenting themselves on every side to Christian sensibility, and will survey with earnest attention the various tribes and classes who dwell in that land and in the surrounding countries." Something more definite was in the plan, for the Prudential Committee wrote: "We owe the Jews a debt, and they are to obtain mercy. A disposition manifested lately and extensively, and recent successes among them, are indications not to be disregarded. Our minds and hearts have long been drawn to Palestine in particular." Or, as this language is interpreted: "The vision arose of a reconquered Holy City and a regathering of the chosen people. They were to go to Zion, behold her battlements, and from her towers get views of the land soon to be possessed for the Son!" But, not so, this was not to be; at least, was not yet to be, but instead something far better and greater. The interesting story of what they did during those first

trying years, and how grievously they were beaten about, and notwithstanding were every day guided and sustained by heavenly wisdom and love, belongs to the next decade.

A brief reference must be made to the closing years of the brief but brilliant career of Henry Martyn, whom we left at Cawnpore studying, and translating, and consuming his life in labors for the Master. In 1811 he left India for Persia, while tarrying for a twelve month at Shiraz began and finished a translation of the New Testament into Persian, daily enduring the contradiction of bigoted and blashpheming Moslems, and then pushed forward, the lamp of life almost burned out, to die at Tocat in Asiatic Turkey at the early age of thirty-one. His life though so brief was marvelously fruitful in spiritual results.

India. During this decade the Pindaree war was long and bloody, but it resulted in the addition of much territory to the East India Company's jurisdiction. In Travancore Ringletaube, since 1805, had displayed his fervid genius with a large showing of results in converts made, until 1815, when he suddenly disappeared, and to this day it is not known from what cause, or where he met his fate. The work he left behind was carried on by others to gratifying success. As we saw, Dr. Coke sailed for Ceylon with a company of Wesleyan missionaries in 1813, and though he died en route no serious harm came to the project. This was the year in which by amendment of the Company's charter Christianity was formally allowed a place among the religions of India. Three years later Madras was added to the number of Wesleyan missions. As soon as legal restrictions were removed the Church Missionary Society made haste to enter, within four years occupying as many districts, in this order: Madras, Travancore and Cochin (where for years labor was mainly expended upon the Malabar, or Syrian, or St. Thomas Christians, who for many centuries

had maintained an existence in those parts), Calcutta, and Benares. Probably no single factor in Indian evangelization is on the whole so important as this one. The Society for the Propagation of the Gospel was early in this field, with representatives found in all the provinces, and ministering to multitudes both of European residents and natives.

Not much need be said of Carey and his work. "The mighty three" held on their way teaching and preaching, translating and publishing, in various ways making themselves felt throughout Southern Asia. A sore calamity befell in 1812 when the Serampore printing establishment was utterly consumed, with a loss of some $60,000. In what high esteem their work was now held at home is seen in the fact that, when the news of the calamity was noised abroad in Britain, within fifty days the entire amount was subscribed that they might rebuild and go forward. The mission had by this time become self-supporting.

We return now to the missionaries of the American Board who from Salem and Philadelphia in 1812 sailed for the land of the Hindus, three men in one ship and two in the other. Newell and Judson arrived first at Calcutta and were met with an order requiring them to return the way they came in the vessel which brought them out, though later with a modification that they might go where they pleased if only beyond the Company's jurisdiction. So Newell took ship with his wife for Mauritius. Soon after Nott, Hall, and Rice arrived on the Hoogly, and they too were ordered to depart at once, which also they did, taking passage for Bombay hoping that in some way they might manage to escape deportation. The governor was a Christian devout and large-hearted, but when strict command came to compel their departure, he felt constrained to obey. To increase the complication, intelligence reached Bombay that war existed between Britain and America, with the suspicion natural that these missionaries were

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spies. Finally it came to this, their goods were packed and labeled, coolies and boats were engaged, and then at the last moment before putting off for the vessel, permission to remain was sent. It was not long before the Bombay (now Marathi) Mission was formally begun, with a second following in Ceylon within three years.

And a third mission was involved in these same movements, though under the auspices of another denomination. When Judson turned Baptist, he also turned his back upon the Board and its constituency, and hence had no human arm left on which to lean, though of course Carey as a brother Baptist was his friend and counsellor. Bidden to be off, by a remarkable train of circumstances, he was able to escape to a ship bound for Mauritius, from whence after three months he managed to return to Madras, and when refused permission to remain, as the only resort, took passage in a vessel with Burma as its destination. And so it came about that without his volition he found himself in Rangoon some seventeen months after his departure from America, in the land where his life was to be spent, and of which he was divinely ordained to be the apostle and chiefest evangelist. Well might the Baptists conclude that the voice of God was calling upon them to organize and to prosecute this work. And that the Lord rewarded their prompt obedience, as well as Judson's faith, and courage, and wise endeavor, appears in the fact that in Burma is found in this closing year of the century one of the largest of missions, having a force of 164 American men and women and nearly 1,600 native auxiliaries, and 654 church organizations with about 40,000 communicants.

China. It is still the day of exceeding small things in the vast Chinese Empire. After holding the fort alone for six years, Morrison was permitted to welcome a companion in the person of Milne, with Medhurst following in 1816. Two years before this last arrival from England he had

been permitted to baptize his first convert, Lang Afa, of great value to the work as long as he lived. But nearly twenty more years must pass before open evangelism can be undertaken. Finding himself sorely straitened for opportunity, Milne soon took his departure for Malacca, where large numbers of Chinese were congregated, to gain a knowledge of the difficult language, and to establish the Anglo-Chinese College, all in preparation for the glad hour when the barriers should fall and the Gospel should begin to have free course. As another needed antecedent, Morrison's Chinese grammar was finished in 1812, his New Testament the year following, and the whole Bible seven years later still. And he, forsooth, all this time drawing a salary from the missionary-hating East India Company! In 1821 his great Chinese Dictionary came forth from the press, and was esteemed so excellent that the Company defrayed the entire cost of publication, which amounted to $75,000. But he was here for China's redemption, and though he patiently waited, how ardently he longed for the day of redemption to dawn.

Pacific Islands. In the South Seas a glance is to be taken at two fields, one just entering upon harvest time, the other only in the stage sowing. First Tahiti engages our attention, the only island left with missionaries of all those occupied by members of the company carried out by the *Duff* in 1796, and this one nearly forsaken for a season. In 1801 a reinforcement of thirteen was sent out, schools were opened, the language was reduced to writing and a translation of the Scriptures was pushed forward. But even yet, though some signs of friendship were shown, the missionaries were often objects of ridicule and abuse, thieving of an aggravated kind was rife, and finally their lives were in such peril that all withdrew to another island of the group. King Pomare, however, hearing of this, expressed his deep regret, and sent a message urging them to

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return; nor was it long before he began to display manifestations of a radical change of character. He had already learned to read and write, and now made many inquiries concerning the way of life and gave proof that he held idols in contempt. Others also of the principal chiefs became interested in religious things, and requests for baptism began to be made. Then one day a native was heard in the forest pouring out his soul in prayer. Upon Eimeo and Huahine as well, tokens of good were manifest. In 1813 a half-hundred were ready to cast away their idols. In 1817 a printing press was set up, producing a most profound sensation everywhere on the islands. Two years later King Pomare built a chapel 712 feet by 54, and was baptized in the presence of a great multitude, first of all the pagans of the South Pacific; then soon by the hundred and the thousand the people sought the gate of entrance into the kingdom, idols by the wholesale were cast into the flames, nor was it long before well nigh the entire population was under careful instruction and had at least in name become Christians.

New Zealand comes next in order among the islands which early received the message of salvation, and two societies entered not far from the same time. The idea of undertaking to evangelize these cannibals and devils incarnate originated in the brain of Samuel Marsden, when a chaplain to convicts in New South Wales. His soul was strangely drawn out in sympathy for them, and in 1807, when in England, he urged the Church Missionary Society to send messengers of peace into these dark abodes of savagery and blood. Since in those primitive times no clergymen were to be had for such rough service, three artisans were selected to lead in the perilous attempt. Seven years passed before Marsden was able to set forth from Australia with a company of mechanics, settlers, and some chiefs who were returning home, transporting also horses, sheep

and poultry, and cast anchor in the Bay of Islands. It was the Christmas season and at the first service a discourse was given upon the text, Behold I bring you glad tidings of great joy. Afterwards to testify their gratitude and supreme delight, a hideous troop of three hundred, scantily attired, but thoroughly tattooed, devoted the night to dancing about the missionary with shouting and yelling fairly blood-curdling. In 1818 two Maories had appeared upon the streets of London, and by their presence gave a needed impulse to a suggestion made by Marsden to the Wesleyan Society that another mission be planted in New Zealand. Warangoa in the northern island was chosen for a location, though only to be broken up in a war which soon ensued, the missionaries barely escaping with their lives. A second start was made the next year, but long waiting and much endurance of hardship separated seedtime from harvest.

The Sandwich Islands received the Gospel at the hands of the American Board in 1819, and hence so late in this decade that the story of beginnings may well be withheld till the next chapter. The steps were peculiar which led to this undertaking. First came the sorrow and tears of Obookiah in New Haven, with the words later: "The people of Hawaii are very bad, they pray to gods made of wood. I want to learn to read the Bible, and go back there and tell them to pray to God up in heaven." Next this castaway was befriended by Mills. Next a mission school was opened at Cornwall, Connecticut, where this Hawaiian lad and other Christian youths from heathen lands could receive proper training. While there Obookiah died, but not before the project had been formed to send the Gospel to his countrymen, and in due time the brig *Thaddeus* sailed via Cape Horn with nineteen missionaries on board, the evangelization of the islands being their only thought, though evidently in the divine purpose was the further result of providing standing ground for American influence far out in the Pacific on the road to the Orient.

CHAPTER VI.

THIRD DECADE, 1820–1829.

The ten-years' period next to pass under our view witnessed a continuation and an increase of the astonishing expansion of the United States, especially towards the West, with the admission of Missouri to the Union in 1821 as a most impressive evidence, the first State lying beyond the Mississippi, but the ninth beyond the Appalachians. By the end of this decade out of a total of 13,000,000 inhabitants in the entire Union, 3,500,000 were resident in the Great Valley. The momentous westward march of the millions had now fairly set in, which to this day has never ceased and has filled the continent. Partly as cause, and partly as consequence of this prodigious transfer of population, the Erie Canal had been undertaken in 1819, and in 1825 was completed, with a great outburst of enthusiasm attending. In addition, almost at once, other States, like Pennsylvania, Maryland, Virginia, Ohio, Indiana, and Illinois, entered upon the task of constructing waterways to connect the upper lakes with tide water, or with the rivers flowing into the Gulf. Moreover, the Revolutionary period was now left behind, the Union had emerged from infancy, was even rapidly advancing towards lusty manhood, swelling with courage and the consciousness of possessing mighty energies. Politics were no longer occupied chiefly with discussion of European questions, but had become truly American; and in literature a corresponding change was plainly visible. Old parties, whether Federal or Republican, had gone to pieces and disappeared, while new party lines like

those soon to distinguish Whigs and Democrats, had not yet been fashioned. It happened therefore that for a season a great calm ensued, separating bitterest party strife which had preceded, from strife equally bitter which was soon to begin. Well were the opening years of Monroe's administration denominated the "era of good feeling."

Just now it was that a new line of national policy was laid down, which was destined to be all-important in determining the political relations to exist between the New World and the Old, or fixing certain fundamental principles to underlie the intercourse between the two. Or, the question to be settled was, To whom does the Western Hemisphere really belong? and therefore, Who is to possess, and govern, and enjoy the multitudinous good things to be found within its ample boundaries? Since 1809, from Mexico to Cape Horn the population had all been in rebellion and warfare for independence, with success now almost universal attending efforts to throw off the yoke of European domination; Chili attaining to autonomy in 1818, Mexico in 1821, etc., so that by 1823 Spanish dominion was at end in America except in certain of the islands. But soon after the downfall of Napoleon, the crowned autocrats of the Continent, whose had been the "divine right" to rule as they pleased, without regard to the will or welfare of the people, in "Holy Alliance" solemnly agreed to join their forces to regain and from henceforth to maintain their former prerogatives, with which the unprincipled Corsican had played such widespread and serious mischief. Of course Spain and Portugal thought that their case was the worst, having lost all of South America and a large fraction of North, and they suggested that a beginning should be made here by sending fleets and armies to reinstate them in their colonies. Credible rumor has it that France was to have a liberal slice of Mexico as a reward, Russia a fine section of the Pacific coast, etc. At any rate, all were

agreed, and the arrangements were well under way, when Great Britain was appealed to to supply her quota of ships and men; and, lo, Canning, being then prime minister, flatly refused, and went so far in the other direction as to offer to join the United States in resisting any such attempts with all the armed force required. It was in this crisis so exceedingly grave that the famous Monroe Doctrine was formulated and proclaimed, which ever since has so effectually warned all European potentates to let New World peoples alone to fashion and manage their political institutions in their own way. Not yet does the civilized world half appreciate the service thus rendered to human rights and popular government by the two great Anglo-Saxon nations, standing thus shoulder to shoulder in co-operation when autocracy and prerogative were about to assert themselves in a war of conquest, and to strike down liberty where it had just been nobly won.

What was the political situation in Europe meantime? Well, in Britain reforms of many kinds were in the air, such as revision of the penal code in the direction of softened penalties, enlargement of the suffrage, an increase of the popular element in the Commons, in general an agitation to give the individual as such a better chance in the struggle of life; or in a word, a movement which crystalized during the decade succeeding in the Reform Bill. But it also now occurred that after nearly a half-generation of rest from anti-slavery agitation, that is, since the stealing and sale of Negroes had been made a crime, the campaign began in earnest to rid the empire of slavery itself. Some of the leaders in the former warfare were still alive and full of holy zeal, though too aged to be active participants. But with Thomas Fowell Buxton in the place of Wilberforce to manage affairs in the Commons, the utmost possible was done to hasten the blessed consummation. Defeats were numerous, and at first overwhelming, but all the same

the question was presented again and again, each time with weightier petitions for backing, indicating a public conscience more and more sensitive and imperative, making certain ultimate success. In this great matter Britain was easily in advance of America, for on this side the ocean the Missouri Compromise with slavery was now adopted, which with other similar efforts to soothe agitation and to stave off the inevitable conflict, were to be in vogue with the majority for yet forty years. And curiously, this came in large part simply because Whitney's cotton gin proved so eminently successful and made cotton growing so wondrously profitable. Another conspicuous token of future good appeared in Europe in the success of the Greek Revolution, 1822-27. For a century or two Mohammedanism, with Turkey as its chief representative, had indeed ceased to expand, but had been able to maintain itself. Now, however, began a steady succession of severe territorial losses continuing to the present day, whereby only a fragment of its former area remains, and as all the signs unite to indicate, destined to continue until in a not distant future Islam as a political force shall vanish from the earth.

Entering the missionary realm, among other evidences of the development of zeal for the world's evangelization, we note the origin of seven societies. Two of these were in the New World, one of them the American Tract Society, which while mainly home missionary in its aims and field of work, has always rendered in various ways efficient assistance in heathen lands; and the other the organization through which ever since the Canadian Methodists have wrought for the spread of the kingdom. For more than a generation it was only to the Catholic French and the pagan Indians at their doors that the Gospel was carried. By this time also the most conservative Established Church of Scotland had come to itself and concluded that, without presumptuously interfering with the operation of the divine

decrees, it might undertake to make Christ known to the perishing. By 1829 all things were ready and Duff was commissioned for India, in whose appointment so happy, so full of great results, what atonement was possible for such long delay was made. The French Protestants, the Huguenots of honored name, organized in the Carey fashion and soon made choice of a field, calling their organization Societe des Missions Evangelique, but which is commonly known as the Paris Society. The Danish Missionary Society was also formed during this decade with the motto, Be not fearful: only believe. That there was need of stalwart faith even in the conduct of home affairs appears in the fact that when the founder had asked many of the clergy to hang up boxes for free gifts for the mission, the bishop of those parts indicted him in the court of chancery where he was rebuked, and the ministers were compelled to take their boxes down. Two organizations came into existence in Germany, the Berlin Missionary Society, in strictness Berlin I., to distinguish it from two others which have headquarters in the same city, and the Rhenish Missionary Society, sometimes called Barmen from the name of the city in which its central offices are found. The first named sprung from a mission school founded by Janicke, joined later with a movement in which Neander and Tholuck had a part, designed to raise money for other societies. The second resulted from the union of two smaller bodies dating from earlier decades.

This is the briefest possible record of aggressive work undertaken in the foreign field. The American Board sent two men, Bridgman and Abeel, to China, though entrance to the empire was not yet possible, and the Baptists began a special mission to the Karens of Burma, and also entered Liberia. This colony, or state, had been set up in 1821 by the American Colonization Society with the countenance and assistance of the Government, and was designed to be

a kind of American Sierra Leone, at least a region to which freed Negroes could emigrate and enjoy a government of their own. The English Wesleyans entered the Friendly Islands, taking up a work which the London Society had abandoned several years before, and opened two new fields in Cape Colony. The Glasgow Society also began to break ground in South Africa, choosing Kaffraria, and the region in which the famed Lovedale school is now located. As we have already seen, the Scottish Established Church, having organized for missionary endeavor, at once sent Duff to Calcutta. The Paris Society sent its first representatives to Southeastern Africa. The Netherlands Society sent Gutzlaff to Southeast Asia to evangelize the many thousands of Chinese resident outside of China. The Basle Society in 1824 began an unsuccessful effort to introduce the Gospel into the region lying between the Black and the Caspian Seas, three years later sent six men to Liberia who within a few months were all either dead or compelled to leave, and a year later still sent four more to the Gold Coast. And the Rhenish Society within a few months of its organization had dispatched a company to Southwest Africa to lay foundations for Christianity. In all more than a dozen missions date from these ten years.

Africa. In Sierra Leone the agents of the C. M. S. had continued their labors and their sufferings. At the end of twenty-two years out of seventy-nine who had entered upon the costly work only fourteen were left. It had become evident the Europeans could never do the work required in this pestiferous climate, being almost certain to die before becoming acquainted with the people, or even learning the language. Therefore Fourah Bay College was opened in 1827 to be a training school for a native clergy, a venture so successful that already more than fifty ordained men have gone forth from within its walls. It is interesting to recall that the first name on its roll of stu-

dents is that of Bishop Crowther. By the date just given the hearts of the toilers began to be cheered by the sight of not a few of the most degraded turning heartily to righteousness and setting forth towards true Christian manhood. The Wesleyans were not behind in endurance or achievement. The Baptists in beginning missionary work in Liberia were represented by two colored ministers, Lott Cary and Colin Teague. Their lives and preaching were so blessed that by the end of five years a church with seventy members had been organized. In 1829 Cary was killed while defending a fort which had been attacked by slave ships. White missionaries were sent out from time to time, but at a date a little later, when ten had arrived nine had died, or after a year or two had taken their departure to escape death.

BISHOP CROWTHER.

Passing by the undertaking of the Basle Society upon the Gold Coast, considerable expansion is visible in the region of the Cape. The Moffats had not really been fixed at Kuruman in Bechuana land until the opening of this decade, but now in spite of wars, sickness, and a host of hindrances had pushed out in all directions, with a real work of the Spirit finally deeply affecting many hearts. As the first fruits six of the most hopeful cases were baptized and a communion service was held at which they were to be received into Christian fellowship. How faith had been tried before this consummation, and had also triumphed, is revealed in the fact that when the outlook was darkest, or three years before, her friends in Britain having asked Mary Moffat to name some things most desired, she had replied that among them she wished to have sent a set of communion furniture, which also had arrived the very night before this first celebration of the Lord's supper. The Wesleyan work in Namaqualand which Barnabas Shaw had started prospered and spread, with Edward Edwards now associated with him, whose most fruitful life was spared

for a half-century. It was now also that the Rhenish Society entered the same general region to begin to found and build so wisely as to aid much in establishing the kingdom. Not satisfied with their one mission towards the northwest of the Cape, the Wesleyans now added two more, locating them to the northeast, one in the Grahamtown district of Cape Colony, and the other in the Queenstown district among the Kaffirs. It was also in the same general region that representatives of both the Paris and the Glasgow Societies began to essay the task of Christianizing and civilizing whoever could be reached, be it Zulu, Kaffir, or Hottentot.

At the last mention an entrance upon Madagascar had but just been made by penetrating to the capital and receiving a welcome from royalty. It was only recently that the Hovas had attained to sovereignty over the other tribes and Radama was now king, a sagacious ruler and full of political enterprise, well enough acquainted with European civilization to perceive that he could borrow much which would be to his advantage. This fact will explain in great measure the marks of favor bestowed upon the missionaries. They might open schools and teach all manner of handicrafts with all their might, but were soon given to understand that they must go slow in teaching their religion. No baptisms were allowed, or any public profession of faith in Jesus, and yet religious services were quite freely held, with good congregations in attendance. A printing press was brought in 1826, and parts of the Scriptures were put in print in the native tongue. In various ways a profound and abiding impression had been made upon many souls. Radama died in 1828 and was succeeded by Queen Ranavalona, destined to prove a veritable Jezebel, or Bloody Mary, and to reign for a full generation. For two or three years her policy was not fixed, at least was not revealed, but then she began to show herself a most passionate, unscrupulous, blood-

thirsty and brutal monster, who feared and hated the Europeans and all their ways, while she was full of grossest superstition, clung fiercely to her idols, and had limitless faith in wizards and sorcerers. Evidently dark days are in store for the Madagascar Zion.

The Levant. The "Palestine" Mission, which in the closing years of the last decade had enlisted so much enthusiasm in so many breasts, and had kindled such high hopes of redemption at hand for the Holy Land and the Chosen People, during this period brought little but embarrassment, anxiety, and disappointment. Somehow the Jews did not return according to current expectation, neither was their ancient dwelling place delivered from the profane and blighting presence of the Moslem Turk. Fisk and Parsons halted here and there seeking an abiding place but found none. Malta was occupied for a season, a tour was made through Egypt, several attempts were made to settle down in Jerusalem, and finally Beirut was selected for headquarters. All difficulties were aggravated by the excitement and chaos attending the progress of the Greek Revolution, and the armed struggle for mastery between the Sultan and Mehemet Ali. Attention was early called to the millions of members of the various Oriental Churches, Greek, Armenian, Jacobite, etc., and soon attempts began to win these over to Protestant Christianity, at first with considerable measures of encouragement. In and about Beirut quite a general interest was manifested, but then the ecclesiastics took the alarm and raised a furious opposition, in which they were seconded by French, Russian and Moslem political influence. At length, the lives of the missionaries being in danger, they withdrew, and for several years the work was suspended. Nevertheless this was not failure. It was rather the Lord's mysterious method of leading his servants out into something vastly more important. The sublime consummation to be realized in days to come, though utterly

hidden now from human gaze, included an evangelizing movement covering Southeastern Europe, Western Asia and Northern Africa, directed first to a thorough re-Christianization of the corrupt bodies which named the name of Christ, that so later the Moslems also might be won to the Gospel. As solid and significant beginnings we already behold at least a half-score of strong and prosperous missions counting their worthy converts by the ten thousand, and such institutions as the great Bible House, Robert College and the Girls' College, all in or hard by Constantinople, and the Syrian Protestant College at Beirut, etc., etc., as well as the Arabic translation of the Scriptures and much more.

India. As for Carey and his two associates, they continued to magnify their calling, which above all else was to make Christ known to some 300,000,000 darkened souls in Southeastern Asia through translation and the printing press. For a quarter of a century all had been spared, but Ward, the printer, in 1826, was taken from his earthly toil. From the first Carey had had his eyes open to observe the numerous abominations of Hinduism with which the Company had never in the least interfered, had written home abundantly concerning them and urged vigorous action looking to their suppression. In particular he had been horrified by the frequent practice of the suttee, the burning alive of widows upon the death of their husbands, and had carefully collected statistics showing that in the immediate vicinity of Calcutta alone several hundred perished thus every year. At length in 1829, Bentinck being Governor-general, a proclamation was issued declaring suttee a heinous crime and punishable with severe penalties. This was sent to Carey to translate into Bengali, and arrived on Sunday just as he was starting for his preaching service. Providing a substitute, he at once threw off his coat, exclaiming, "If I delay an hour to translate and publish this, many a widow's

life may be sacrificed." Working all day with his pundit, the translation was ready by sunset.

Judson, over in Burma, had fallen upon times most evil. Slight encouragement had attended his efforts in Rangoon. Buddhist priests were strict and watchful, and for various reasons it was more than uncertain whether he would even be permitted to remain. Services could only be held in secret behind closed doors. And yet he was able to report to friends in America that the prospect was "as bright as the promises of God." Cholera and fever added to his trials. Thinking that an interview with the chief ruler might avail to improve the situation, two trips were made up the river to Ava, the capital. The first time scant courtesy was bestowed, with such favor shown at the next attempt that he concluded to change his residence to the capital city. But scarcely had he arrived when the first Burmese war broke out, with the occupation of Rangoon by the British forces speedily ensuing. Judson's arrest also followed, as a European and presumably a spy, with nearly two years of close confinement in the midst of surroundings scarcely fit for a wild beast. Now it was Ann Hasseltine, his wife, played the heroine and angel of mercy month after month to such perfection as to make her justly famous. Herself scarcely able to move on account of sickness and utter physical prostration, bringing her babe, born not long after his arrest, she came frequently to minister to him as best she could. For a long period it was more than likely that death at the hands of the executioner would end his career. At length, the British were everywhere victorious, and in response to their demands release was guaranteed, a large tract of territory rewarded the conquerors, and in 1826 the mission was removed to Amherst, a British military station. About this time Boardman arrived to reinforce the work, settling soon at Tavoy to begin the most interesting and prosperous Karen Mission.

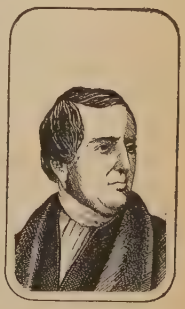
In that same year Mrs. Judson died, as a direct result of the unspeakable sorrows and sufferings which she had endured, but for the work brighter days were just about to dawn.

In the last year of this decade two master missionaries arrived in India, John Wilson to begin a long and distinguished career in Bombay, and Alexander Duff to wield an influence felt far and wide from Calcutta as a center. Ceylon had been occupied already by three societies, the Wesleyan, by the C. M. S., and by the American Board in 1816. The last named mission was located at the northern extremity of the island in the vicinity of Tillipally and Oodooville, with Batticotta Seminary soon founded where in later years scores and hundreds were trained for Christian service. Certain roomy and substantial buildings were found available for church and school purposes, which dated from ancient days when the Portuguese first came into possession, and which were left behind in excellent condition when the Dutch expelled them and entered into their inheritance. As for the work in India as a whole, it was only in the stage of experiment and foundation building, and not much work was in progress of which profitable mention can be made in few words.

China. It was still the trying period of waiting hereabouts, with almost no signs of progress in any direction, except that the handful of missionaries able to tarry in Canton, Macao, or Malacca, were steadily becoming proficient in the language. Milne died in 1822, but later on came two representatives of the American Board, Bridgman and Abeel, to encourage Morrison and Medhurst, and to fit themselves for service when the barriers should be removed, while Gutzlaff was soon after on the way to the far Orient, sent forth by the Netherlands Missionary Society, to begin a sort of guerilla warfare upon the massive fortress of Confucianism. A decade hence the booming of British

cannon was to be heard, and under a hail of solid shot the walls were to begin to crumble. In 1824 Morrison ordained to the ministry Lang-Afa, who eight years before had been baptized as the first Chinese convert.

The Islands. Without doubt the most conspicuous figure in the South Seas during this decade and the next, and after Carey the most conspicuous in the entire mission world, was John Williams of the London Missionary Society. In some resepcts his career is among the most remarkable in missionary history. We behold in him the intellectual genius, the explorer, the leader, and we find him founding on a scale quite colossal. As Livingstone embraced the whole continent of Africa in his thought and planning, so Williams did for the vast spaces of the Southern Pacific. Born the very year in which the *Duff* sailed for the Society Islands, in 1816 (the year of Moffat's arrival at the Cape), he was sent to the same region, just as the day was breaking in Tahiti. Here he played the evangelist to good purpose upon several islands in succession, Eimeo, Huahine and then, upon invitation from the king, Raiatea the largest of the group. But no pent up Utica would suffice for his imperial aims. He must launch out and penetrate the dark regions beyond, to which the light of the Gospel had not been carried. So in 1823 he pushed forth to the Hervey Group with some native teachers, and leaving them on one of the islands sailed himself in search of Rarotonga. of which he had heard, but which no white man had ever seen. Discovering it, he planted a mission therein and from it proceeded to evangelize all its neighbors. Nor was this all, for in 1829, no ship being available, and in the almost entire absence of tools, iron, lumber, or experience on his part of mechanical work, he built the *Messenger of Peace,* sixty feet in length and of seventy-five tons burden, and then sailed away some 2,000 miles to Samoa and succeeded in making peaceable conquest of that group for the kingdom



JOHN WILLIAMS.

of light. Besides, the arts of industry were taught wherever he went, and in many ways the simple population was elevated towards a true civilization.

While such stirring events were under way in the sphere of the London Society, the Wesleyans were not inactive in those parts. For in 1826, two of their number were dispatched to enter Tonga of the Friendly Islands, with more to follow. It was upon one of this group that the Duff had left missionaries whose experiences had been so sad and tragical that they felt constrained to abandon the task they had undertaken. Fortunately their successors, though called to endure much, found that certain Tahitan teachers had been engaged for several years in telling the sweet story of love divine with such constraining power that a number of disciples had already been made. Within ten years a great revival swept idolatry completely away. Probably the chief result of victory here is found in the fact that it was from Tonga that the truth went forth to redeem Fiji from its dreadful estate of savagery.

In New Zealand the Wesleyans were compelled to labor under far greater difficulties and to wait much longer for fruit. Nor was the Church Missionary Society favored with an experience much less trying to faith and patience. After eleven harrowing years had passed, in 1825 a single native appeared to be penitent and was baptized, and then passed by five more years without a solitary token of good. Wars were frequent, their lives were often in peril, while all hearts were stony, and sordid, and altogether earthy.

It only remains to review the situation in the Sandwich Islands, to which a party of nineteen missionaries came in the earlier months of 1820. Imagine their amazement at receiving almost in the moment of their arrival the intelligence that tabu had been broken and the idols had been destroyed. This startling religious overturning had recently been wrought in great part by what King Kameha-

meha and the chiefs had heard concerning the casting out of idolatry in Tahiti. How exceeding timely then was their coming! Surely the Lord would not fail to further the efforts of his servants, and would be with them with his power and wisdom until the kingdom was established in all these islands. Vigorous work was commenced at once, with great prominence given to schools and with many of the chiefs among the pupils. By the end of four years the king had agreed to keep the Sabbath and to make the Ten Commandments the basis of government. By 1828 the number of missionaries had increased to 32, in the congregations not less than 12,000 were found, with more than twice as many pupils in the schools, which were taught in part by some 445 native teachers. Besides, in the year last named a revival began almost simultaneously in Hawaii, Oahu and Maui, and continued for several months with unabated power.

As we take a parting glance at the vast world-field, we cannot but notice the phenomenal number of eminent missionaries now engaged in making proclamation of the Glad Tidings to the perishing. Thus Johnson was busy in Sierra Leone; Moffat and Shaw in South Africa; in India, Carey and Marshman, Judson and Boardman, with Duff and Wilson just arrived; in China Morrison, Medhurst and Bridgman; with Williams, the peer of any, careering through the South Seas. They were giants in those days.

FOR CHRONOLOGICAL TABLE SEE END OF VOLUME.

CHAPTER VII.

FOURTH DECADE, 1830–1839.

We are now entering upon stirring times, for the New World in particular, but in no inconsiderable degree for all civilized peoples. The thirties and forties may be set down as a period of greatest excitement and revolution in every realm, one in which the momentous transition was made from the old to the new, from the ancient to the modern. America was now reacting with tremendous effect upon Europe, while science, invention, and an innovating spirit daring to the reckless, were all combined to operate upon the mind of man, and human society, with irresistible power. In 1830 the first locomotive began to speed over the iron rails, and in 1838 the first steamship began to make regular trips across the Atlantic. Emigration to the Great West (a phrase just now coming into use) had reached high tide, and Europe had begun to pour in the hordes of her surplus population. In 1836 Whitman and Spaulding with their wives crossed the continent through the South Pass to Oregon, the first to take wagons across the Great Divide, as we shall see, a deed big with meaning with reference to the settlement of our northwestern boundary. The days of mighty moral reforms were also come, with anti-slavery and temperance among the foremost for general attention, but with a legion of others crowding hard after. It was in 1831 that Garrison began to lift up his voice like a trumpet, calling for immediate abolition of the curse and damning sin, with this for his motto: "My country is the world, my countrymen are all mankind;" and this his undy-

ing determination: "I am in earnest, I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." South Carolina passed her act of nullification in 1832; Oberlin was founded in 1833, in 1834 Britain ended slavery in all her colonies, the Boston mob followed in 1835, and the murder of Lovejoy in 1837. It was a wonderful epoch in the history of the United Kingdom when the Reform Bill was put upon the statute book in 1832, when by Act of Parliament the last restrictions were removed from missionary effort in India in 1833, and when in 1834, at a cost to tax-payers of $100,000,000, every slave was set free. The change in the public conscience in this last particular is next to incredible when we recall that for nearly a hundred and fifty years Britain had been the very chief of Christian sinners through her activity in stealing and selling men, with scarcely a tongue or pen raised in protest.

As we might well suppose, with all this widespread quickening of the moral sense among Anglo-Saxon peoples, missionary activity "broke out" on every hand. As convincing proof of the fact, not less than ten missionary societies were organized, and nearly two dozen new missions were founded in the foreign field. In America a Free Baptist beginning was made, a Protestant Episcopal, German Reformed, Lutheran General Synod, and Reformed Presbyterian. In Great Britain only a single new organization appeared, and that one the first of what has now become a long list of women's societies, The Society for the Promotion of Female Education in the East. Upon the Continent came into being these four: the Swedish Missionary Society, the North German, Gossner's and the Kaiserswerth Order of Deaconesses, the last a creation of Pastor Fliedner's brain, dating from 1836, and represented to-day by thousands of women trained to works of love and mercy, toiling at hundreds of stations in both home and foreign

fields. Evidently the spirit of the Good Samaritan is moving upon earth, which is also the Spirit of the Son of Man.

The story of enlargement, the catalogue of new work undertaken, is a notable one. No attempt will be made to give a complete list. In this forward movement the American Board, at that time combining the spiritual and financial resources of five denominations, easily surpassed all sister boards in the number of missions planted. The Gospel was carried to the Indians of Oregon, to Greece, Asia Minor, and the Nestorians of Persia; in Africa to the Gabun and to the Zulus; in India, Ahmadnagar, Madura, and Madras were occupied, missionaries were sent to Siam and Sumatra, and reinforcements to China though the empire was still closed. Besides, as if this enterprise and push were not sufficient, an exploration was made in Patagonia with reference to taking possession of that forbidding region. Two societies made their advent into Liberia, the Methodist and the Episcopalian, the first named also sat down for a siege at the gates of China, and the second began to knock at the closed doors of Argentina. The Baptists opened their Telugu mission (long known as the "Lone Star"), and the Old School Presbyterians penetrated towards the northwest in India, locating in Lodhiana. It was now that the Wesleyans began to jeopard their lives in Fiji, and that the Basle Society took up the fight with paganism and savagery in the Kamerun. In 1834 Berlin I. entered South Africa to lay foundations for a work which has since developed into five flourishing synods.

Africa. Nothing phenomenal occurred during this decade. Two events, however, may be named in the non-religious realm, whose chief significance lies in the fact that both are prophetic of much vaster things presently to come to pass in the same direction. For several years Clapperton and the Landers had devoted themselves to exploration of the Niger, to finish what in a former generation Mungo

Park had begun, and in 1830 this stream was descended to its mouth. It was also in the same year that the French gained their first great victory upon the southern coast of the Mediterranean, and so began a movement which has since developed into a colonial empire in Africa, with the last steps to date seen in the conquest of Madagascar and the expedition of Major Marchand to Eastern Sudan.

Upon the West Coast the C. M. S. missionaries and the Wesleyans were learning wisdom and prudence by their sufferings, and hence were suffering less from the African fever, and besides were making steady spiritual gains. In 1832 the American Methodists sent out their first foreign missionary when Melville Cox took his departure for Liberia. His career was wofully brief, like so many others, dying only a few weeks after touching the soil of the Dark Continent, though still living and working through the message he left behind: "Let a thousand fall before Africa is given up." Further down the coast, to the Bight of Biafra came the American Board and the Basle Society through the men and women they sent who were ready to die if need be for the kingdom's sake, locating, the one upon the Gabun River, and the other not far from Kamerun Mountains. To these four two others were added in South Africa, the American Board entering Zululand in 1834, and the Berlin Society choosing a location in Kaffraria in 1837, a second in Cape Colony the next year, with Natal and Transvaal added in later time, with great prosperity finally vouchsafed.

In Madagascar the situation was nothing less than terrible. No mission field in modern times has been called to endure such severe stress from bloody persecution through a period so protracted. The storm clouds began to gather soon after the death of Radama in 1828, nor did the sunshine return till after Ranavalona was called to her account in 1861. First came war with the French, followed by war

with the coast tribes, which kept the queen so busy that to religious matters little attention was paid. Meantime the schools were continued, the translation of the Scriptures and other books was pushed, with the New Testament finally in print and portions of the Old, including the Psalms, and numerous copies were scattered far and wide. In 1831 the baptism of converts commenced, with applicants so many that a church was formed, others following until nearly two thousand had been received. But then began a course of malignant and relentless opposition, with punishment inflicted upon the Christians, increasing in severity till death was meted out to those who had rejected the national idols and put their trust in Jesus for salvation. The missionaries were ordered to leave the island, and the last of them took their departure in 1836. By the score and hundred their converts were apprehended, of whom some were deprived of honors and rank, upon others heavy fines were imposed, others still were compelled to undergo the *tangena* ordeal by the swallowing of a certain poison, were sold into slavery, or sent to the most unhealthy portions of the coast to die of fever, while some were thrust through with spears. It is said that not one flinched or turned back when facing severest penalities, and further, to the queen's amazement, scores of adherents to the hated faith appeared for every one she put to death.

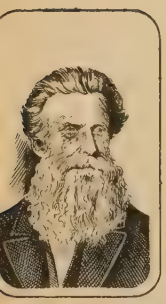
The Levant. During this decade the "Palestine" Mission was strangely metamorphosed into no less than four, located severally in Greece, Syria, Asia Minor and Northwestern Persia. While the Greek Revolution was in progress high hopes were entertained that this people of such noble descent, so heroic and so long oppressed, would welcome the Protestant form of Christianity as the best exponent of liberty. Therefore Jonas King was dispatched to Athens in 1831, to begin, as it proved, the toil of many years, with many disappointments, but with only the slightest of

tangible results. At Beirut, however, which had been reoccupied after peace had returned to the eastern Mediterranean region, after a season of perplexity and embarrassment, a firm hold was gained, with out-stations steadily increasing in the region adjacent, educational work was pushed with vigor, and even more, the matter of translation and printing; for this city was found to be among the very best centers in all the Orient from which to reach the entire Arabic-speaking world. Foremost among the honored names of men connected with this important task, are found those of Eli Smith and Dr. Van Dyck. The first of these was also pioneer in a very different field. For very soon after reaching Western Asia it had been found that the Armenian Christians were a numerous, influential, and most interesting class, and apparently accessible by a pure faith and practice. Therefore Mr. Smith and H. G. O. Dwight were deputed to make an extensive tour eastward from Constantinople to investigate with reference to these and other Eastern Churches, including the Nestorians dwelling about Lake Urumia (Oroomiah) in northwestern Persia. This mission was well performed in 1829-31, with the reports sent home were so favorable that the Turkish Mission was soon established with headquarters in the very capital of the chief of all the Moslem powers, while Justin Perkins and others were sent forward in 1833 to break ground in the Urumia plain and within two years had planted a mission. These two enterprises have since unfolded into six. In spite of the fact that some serious obstacles have been faced, some changes of plan and method have been compelled, and some severe calamities have befallen, marvelous achievements have been made, with yet others tenfold greater in certain prospect when the fulness of time shall have come.

India. In the land of the Hindus it was the day of reforms in various directions, with Lord Bentinck, the Com-

pany's chief representative, active and leading in most things. Parliament had now compelled the Directors to grant free course to the Gospel, and public sentiment had made it prudent for them to frown upon whatsoever was indecent in the religious practices of the natives, or too outrageously inhuman. The pen of Macauley produced these sentences relating to the career of Bentinck which also are inscribed upon his statute in Calcutta: "He abolished cruel rites; he effaced humiliating distinctions; he gave liberty to the expression of public opinion; his constant study it was to elevate the intellectual and moral character of the nations committed to his charge." In addition to the suppression of suttee, thuggism and dacoity, organized forms of robbery and murder in the names of the gods, were taken in hand, with such sagacity and relentless energy as to presently cause them to entirely disappear after centuries of existence.

In 1834 Carey, the father of modern missions, and all things considered the greatest missionary since the apostle Paul, died after nearly fifty years of burning desire for the world's redemption and the employment of tireless energy for its accomplishment. One cannot but wonder what were the emotions and conclusions of Sydney Smith when he heard the intelligence, who in 1808 had held him up again and again to public ridicule and scorn, and who outlived him more than a decade. Certainly the "Consecrated Cobbler" was worth far more to the sinning and sorrowing world of humanity than his brutal critic with all his wit, learning, and social standing. How changed almost beyond belief was the India of Carey's last look from the India he saw upon his arrival. And the outlook for the world at large, how wondrously it had brightened since he first read Captain Cook; made his map of the continents and islands and pondered upon the spiritual needs of heathen nations; stood with his face upturned and wholly lost in thought as he sought to contrive how something adequate could be set



ALEXANDER DUFF.

on foot; when he preached his immortal sermon, or with his poor crazy wife and the weak Thomas, sallied forth for the ends of the earth to publish abroad the message of salvation. Then his was the only missionary society in existence, now nearly thirty were found in Europe and America, every one fashioned substantially after the model he supplied. The puny handful of missionaries then in the field had increased since to hundreds, and the scores of converts had become thousands. Some regions which then were absolutely pagan were now practically Christian, like Tahiti, Tonga, the Hawaiian Islands and others. Then next to none of the languages of Southeastern Asia contained any portion of the Scriptures, whereas now he was able to reckon up at least two-score in which the whole or portions of the Word of Life could be supplied, and this result, achieved more than anything else through his ability, industry, holy zeal and unconquerable will. The Serampore brotherhood had earned since the century began, and put into the work, not less than $450,000! Marshman, in every way a worthy associate of Carey, died three years later.

But, if the cause of Indian evangelization suffered severe losses from the final departure of eminent toilers, others also eminent arrived in season to take up and carry on their work. A strictly first-class event occurred when in 1829 Alexander Duff, the representative of Scottish Presbyterianism, after a tedious voyage and two shipwrecks, reached Calcutta, to fill a large place thenceforward, especially in the educational sphere. After fiery debate over the radical, and as many thought ruinous, innovation, he inaugurated a new era by substituting English for the native tongues as the instrument for gaining the higher learning. The ideas he advocated with convincing argument and eloquence were crystallized in Duff College, whose halls were soon thronged with Hindu youth eager for Western literature and science. About the same time the same

"system of evangelizing by teaching, and by training an educated Asiatic ministry," had been established in similar institutions in both Bombay and Madras, by Wilson and Anderson, two other Scotchmen, who thus "in the three great Presidency centers linked evangelical Christianity to truth and progress of every kind in the future history of India."

As for Judson in Burma, he had made three tours among the Karens, by 1834 had completed the Burmese Bible, the fruit of seventeen years of toil. The same year a reinforcement of fifteen missionaries gave a substantial impulse to aggressive efforts, and by the end of four years more the converts numbered a thousand. In Ceylon several seasons of spiritual refreshing had cheered the toilers in the mission of the American Board, two occurring in the decade preceding, with one in 1830 and another four years after, all intimately connected with schools, Batticotta Seminary in particular. Early in this period the pioneers of the society pushed out from Bombay far into the interior, to open work in Ahmadnagar, a city which since has become the seat of the Marathi Mission; besides establishing themselves also in both Madura and Madras. All along through these years, when all religious undertakings were in a primitive and experimental condition, it must be remembered that the Wesleyans, the London Society, C. M. S. and the Society for the Propagation of the Gospel were engaged to the utmost through scores of agents at numerous points both in Southern India and in the vast Ganges region, in sowing the good seed of the kingdom, but not yet with any large returns of ripened grain.

China. Here also one of the Lord's honored ones had been called up higher, for Morrison died the same year with Carey, the two being pioneers in the two countries which for populousness far surpass all others. He had been permitted to behold far less of direct results of his labors in

souls turned from sin to righteousness, but nevertheless had held out and pushed forward with equal calmness and trust. After nearly thirty years from his arrival but six Chinese had been touched savingly by the Spirit of God, and to human appearance the empire was as far as ever from being opened to the entrance of Gospel messengers. Medhurst was at hand as an associate, the American Board had sent Bridgman, Abeel, and S. Wells Williams; with the Presbyterians, Baptists and Episcopalians represented in Siam, Penang, Malacca, Singapore, or Batavia, busy mastering the language, educating the Chinese resident in those parts in quite a number of schools, and more, making translations of numerous books and tracts for general distribution among the Celestials. During the thirties, with Gutzlaff as chief promoter, the peculiar scheme was set on foot of defying the laws which forbade any intercourse with the people or touching the sacred soil, and making expeditions up and down the coast, carrying a good supply of Christian literature and other useful reading matter, landing wherever possible, dispensing to all who would receive. In the main the inhabitants were found approachable and good-natured, and though the mandarins ordered the intruders off, it was without violence or much of insult. Olyphant & Co., American merchants of Canton, devout Christians and friends of missions, purchased a vessel for use in such colportage expeditions. It is estimated that not less than 50,000 volumes were thus put in circulation, and twice as many more in and around Canton and Macao.

Recourse was had to another indirect mode of proceeding, which well nigh at once showed itself to be an auxiliary to the Gospel most potent and of the greatest value, has continued to the present with prominence ever increasing, and constitutes one of the marked features of evangelizing work in China. Gutzlaff was possessed of some knowledge of the healing art, and had ministered to

many sick while scattering healthful reading. But before this Morrison and Dr. Livingstone, one of the Company's servants, had begun to deal out medicines, while Dr. Colledge had opened a dispensary. But the real father of medical missions is Dr. Peter Parker, of the American Board, who in 1835 opened a hospital in Canton for the gratuitous treatment of the suffering, with ophthalmic and surgical cases as a specialty. Within a few years he had four Chinese students in medicine and surgery, one of whom became an expert operator.

But these tedious days of waiting were drawing near to a close. All out of sight, their very existence unsuspected as yet by the most discerning of observers, political forces were at work which were destined as this decade was closing to batter down the gates of brass which conceit, suspicion, and fear had reared so high and strong and maintained so long. The momentous crisis was precipitated on this wise. When the charter of the East India Company was renewed in 1833, the monopoly of trade, which from the beginning had been enjoyed, was abolished, and in place of mere agents of the Company the British Government began to act directly through its own officials in all matters relating to commerce, and in all communications held with the Chinese authorities. Therefore it was no longer simply the financial interests of a body of merchants which were involved, but the dignity and rights of Great Britain. Hitherto the high mightinesses at Peking could be reached only by "petitions" sent through certain hong-merchants of Canton, with much cringing and humiliation attending. When Lord Napier arrived as commissioner he halted not at Macao for permission to proceed further, but held straight on to Canton, and sent his credentials to the viceroy direct, thus ignoring the hong-merchants. Whereupon the documents were returned unopened with a rebuke to his presumption, and an order to

return to Macao "immediately with speed." Various other kindred outrages succeeded, culminating in 1839 in the command to deliver up all the opium then in the hands of British dealers, and the imprisonment for days of the entire European population, with great indignities accompanying. Naturally war ensued, ending in payment of a heavy fine and opening of divers ports.

The Islands. As yet upon these pages no mention has been made of mission work in the Dutch East Indies, or the Indian Archipelago. Dutch traders entered this region early in the sixteenth century in search of spices, soon dispossessing the Portuguese. Though chaplains of the Dutch East India Company and other clergymen undertook some evangelizing work, the entire Scriptures were translated in the Malay tongue before the middle of the eighteenth century, and several truly pious men endeavored to publish the Gospel message, yet on the whole the state so seriously defiled and subordinated the church that the so-called conversions were but superficial and scarcely more than in name. Therefore it signifies little when we read that in 1712 there were in Java alone 100,000 Christians. It was here about as it was in Ceylon when a Dutch possession, where 425,000 Christians were reported, which were manufactured by the easy process of the highest civil authorities giving notice that no favors were to be expected from the government by any who did not accept the Helvetic Confession and consent to be baptized. As an easy preparation for the performance of this rite, it was only required that the candidate master the Ten Commandments and the Lord's Prayer, and in addition engage to pray both morning and evening, saying grace before and after meals! In modern times Protestantism of a vastly better type has been introduced among these millions of Mohammedans and pagans. At first American and British Christians took up the task, being impelled to enter the islands largely by a

desire to reach the Chinese inhabitants, before China itself could be entered. In 1833 the American Board sent Munson and Lyman with their wives to Sumatra, but both men were soon murdered by the savages in a sudden onset, under the impression that they had come for some evil purpose. A little later the Episcopalians located three missionaries in Java with Batavia as a center. Presently, however, the civil authorities began to manifest deep suspicion and jealousy toward all Anglo-Saxon preachers and teachers, and a settled policy of annoyance and restriction so extensive and so damaging to usefulness that at length all such withdrew, since which time evangelizing efforts have been in the hands of Dutch Christians and their cousins the Germans.

Passing southward and eastward from the Malay Archipelago we halt first in New Zealand to see how it fares with those who a quarter of a century before had essayed to preach the Gospel of peace to cannibal savages. The C. M. S. missionaries had added station to station with some uncertain signs of moderate success. As for the Wesleyans, at one time all had fled the island to save their lives, but returning found that the worst was over. During this decade the inter-tribal wars began to cease and baptisms became more and more frequent. A Christian chief came from Tahiti and told what Christianity had done for him and his friends. Once when a party of missionaries, ascending one of the rivers, landed and started a hymn in the midst of a company of two hundred Maories, to their amazement, "the whole multitude joined with them, singing the words and tune correctly, and afterwards repeated with them the Lord's Prayer." It was learned afterwards that three Christian boys who had been taken captive and brought to this neighborhood had been their instructors in these things. But, alas, during these days of dawning prosperity forces were beginning to work which were destined to cause sore and well nigh fatal disaster. The cli-

mate and soil of these islands were so choice as to attract English settlers. A land company was formed and a scheme of colonization, under which ships loaded with emigrants set sail for the South Seas to take possession of lands now in the hands of the natives. In 1839 Captain Hobson was sent by the British Government to be their civil head. The next decade was to witness a scene of wholesale carnage and conflagration.

The year just given, 1839, was marked by the murder of John Williams in fateful Erromanga. After twenty-five years of wonderful success in turning pagans into Christians by the grace of God, and starting savages by the ten thousand towards civilization and true enlightenment, in half a dozen groups of islands lying between Tahiti on the east and Samoa on the west, his heart went out towards the New Hebrides, whose inhabitants for all devilish traits were a full match for those of New Zealand or Fiji; and when he had scarcely touched land he was thrust through with a spear. In most of the islands in which Williams had toiled the victory over darkness was substantially won. That is, idols had disappeared, the mass of the population was under Christian instruction, with a large proportion gathered into church membership. Though but children, inexperienced and weak, they were sincere, and followed faithfully the light they possessed. This was especially true of Tahiti. Here again it came to pass that the sorest troubles, the most grievous causes of offence, came not from native, but from European sources. For shame! "And now to these islands, just rising out of the night of heathenism, and receiving a little of the light of heaven, came in 1836 two cowled emissaries of the Roman Catholic Church. These priests soon contrived to embroil the Windward Islands with France, and to bring them under usurpation by that country. The result was that here one of the most promising missions in the world was wrecked, and in its place a

sad reign of violence, intemperance, and lust was instituted. The French placed the mission schools under the supervision of their own officials, required that no language but French should be used in the schools, and forbade contributions to any foreign missionary society." Here was at least in part, a genuine Jesuit triumph, wrought by means altogether characteristic of this mis-called Society of Jesus. For under these circumstances the London Society could only withdraw, and as the best alternative, turned the work over to the Paris Missionary Society, just as it has been constrained to do in a similar case in Madagascar.

In Tonga and the other islands of the Friendly group, in the throes of a sweeping revival, the devil of savagery and heathenism was effectually cast out. And then, largely under an impulse received from this wonderful visitation from on high, the Wesleyan missionaries and a number of Tonga teachers adventured themselves in Fiji, then a spot as vile, and as full of demoniac horrors as the earth's surface contained. Lust ran riot unchecked, and every vilest passion, the sick and aged were killed without pity, widows must needs die with their husbands, and slaves were slain to accompany their masters to the land of shades. To crown all, cannibalism had become a part of "religion," the matter of every day. Nothing was more common than killing, and roasting in ovens, and devouring captives taken in war, the shipwrecked, etc., while for wanton destruction of life on slightest occasion the demands were numberless. Scores at a time would be slaughtered like so many swine, far more than it was possible to devour, so that only the arms and legs of the victims were cooked, while the trunks were thrown away. It was into this veritable pandemonium, to such hell-hounds as these, and knowing full well the import of the undertaking, that in the year of grace 1835 Cross and Cargill came. Seldom if ever has it fallen to the lot of the servants of the Most High to be placed

in the midst of surroundings at once so loathsome and so full of peril. How wisely and effectively they wrought, the story of the next decade will tell.

We left the Hawaiian Islands, in the midst of a two years' work of grace. But this was only a slight foretaste of a much greater spiritual out-pouring in store. By this time the New Testament was in circulation in the vernacular, was read with eagerness, and at length among both high and low deep conviction of sin began to appear over a large area, with hundreds of sound conversions to righteousness. In 1836 a large reinforcement came from America and was distributed in several of the islands. Two years later the heavens were opened to bestow such a blessing as is not often the lot of any people to receive. For six years together the power of God unto salvation was mightily displayed, with Hilo, and the ministry of Titus Coan, as the most notable scene of the wonders wrought. In July of 1838, in one day, 1,705 persons were baptized. These were among the results: to the churches 27,000 were added, a radical and general change was wrought in social customs, and the government became Christian to an extent scarcely ever elsewhere seen. In 1839 the entire Bible was put in circulation in the native language, and such was the demand that 20,000 copies were printed within two years.

West Indies. Little mention has as yet been made of mission work in these islands, though some of the earliest of modern evangelizing efforts were directed towards them. Most truthfully has it been said that until quite late in this century, almost beyond any other portion of the globe, "these islands have been the scene of sorrow and oppression. Their waters have been dyed with human blood. Piracy was long rife, the commerce of Europe suffered from the marauding buccaneers, who smarted under various wrongs, and retaliated upon the innocent as well as the guilty. The slave trade here had its origin, and the hardly

less cruel importation of coolies has left its curse. Into this moral sewer was swept the refuse of Europe." No wonder then that the population was sunk to the lowest depths of degradation. After the aborigines had been annihilated by their inhuman Spanish oppressors, Negro slaves began to be imported to take their place as menials, the Portuguese setting the iniquitous example, but later every nation possessing colonies in this region sharing in the infamy to the full. The Moravians were the first to hear and heed the agonizing cry of woe which ascended to heaven from a host of bondmen, in 1734 sending two men to toil among the Africans held to unrequited labor in the Danish islands, and gradually enlarging the field until Jamaica, Barbados, Antigua, Trinidad, Tobago, and other islands were occupied. The wretched creatures at first wondered, and were incredulous concerning the message which offered the riches of Divine love to such as they, but were soon eager to listen and glad to accept. Aside from the dense ignorance and superstition of the slaves. the chief obstacles were found in sectarian prejudice, the abandoned lives of Europeans, and interference from the civil authorities. To these however was added the climate, so deadly that in eleven years thirty-five missionaries found graves in West Indian soil. Nothing daunted, these heroes of faith have resolutely held on, and to-day are able to report nearly 18,000 communicants, 45,000 adherents, and 16,000 pupils in the schools. These figures would need to be multiplied by three or four, if the story of redemption were told for the entire hundred and sixty-five years.

The Wesleyans were the next to offer to the bondmen in these parts the freedom of the Gospel. In 1758 an English planter, while on a visit to his native land heard Wesley preach, was deeply wrought upon, turned Methodist, and two of his slaves were baptized by the great evangelist. Then returning, he began to proclaim the truth to blacks

and whites, with remarkable results. By a strange succession of providences the work spread from island to island, until no less than twenty had been reached, among them the Bahamas, Jamaica, Trinidad, and Barbados. The Church Missionary Society and the Society for the Propagation of the Gospel were early in this same most needy region, ministering blessedly to both whites and blacks. In 1813 the British Baptists undertook missions in behalf of the enslaved, and by 1831 thirty-one churches had been organized with more than a thousand members. But in that year came an uprising of the blacks, which the missionaries were falsely accused of countenancing, if not even instigating. William Knibb and others were arrested, charged with rebellion, were threatened with lynching by the excited planters and several chapels were burned. Emancipation came to all the British islands in 1834, bringing indeed benefits lasting and unspeakably great to both masters and slaves, though long years of confusion and ugly feeling ensued. The Jamaica Baptist Union has been independent and self-sustaining since 1842, including now 175 churches with about 40,000 members, while in the schools more than 20,000 pupils are found. In later times the Scottish United Presbyterians have been laboring for the evangelization of Jamaica and Trinidad, and in the island last named the Canadian Presbyterians have a most interesting work among the East Indian coolies, numbering 300,000 in that region.

FOR CHRONOLOGICAL TABLE SEE END OF VOLUME.

CHAPTER VIII.

FIFTH DECADE, 1840–1849.

Without controversy the most important secular event occurring within the bounds of Christendom belongs to America, and though of unspeakable value in hastening the day of the world's redemption, (how wondrous are the ways of the Lord), was intimately connected with an unrighteous war of aggression. Of course the memorable expansion of the area of the United States is referred to which resulted mainly from the armed conflict with Mexico. The leading spirits of the South held that for the safety, perpetuity and prosperity of their peculiar institution it was necessary that the numerical equilibrium between the slaveholding and non-slaveholding States must be maintained, and the only increase of territory at all likely to further their plans was found to be at the southwest, beyond the limits of the Union. The annexation of Texas was a step in their proceeding. Next, as soon as possible after hostilities commenced upon the Rio Grande, California was seized and held, nor could peace be secured, with the withdrawal of the victorious army, until the cession of certain northern provinces was made. Thus was added a region nearly as large as that covered by the Thirteen Colonies, including illimitable stores of mineral wealth; also with a broad outlook upon the Pacific, whose deepest meaning to this country, to the Orient, yes, the whole family of man, was not in the least apprehended until these closing years of the century.

But this was not all, for in the self-same twelvemonth with the treaty of Guadeloupe Hidalgo, by another treaty with Great Britain, another stretch of Pacific coast lands almost equal in extent became ours beyond dispute. Verily, that year 1846 was a year of destiny. And all the more it wears this look when we remember, it was even while the commissioners of the United States and Mexico were debating the terms of the treaty of peace, that gold was discovered in the gravel of Sacramento valley. After the possession of the Golden Gate, and the basin of the Columbia, the purchase of Alaska came in quite logical succession, with the recent annexation of the Hawaiian Islands, and occupation of the Philippines, as further steps of progress towards fulfilling our portion of the Anglo-Saxon's mission to the teeming populations of the furthest East. Only let the children of God also be diligent to hear and heed His call.

As for Oregon, though we owe it in part to Captain Gray, who ascended its chief river in 1792, and to the expedition of Lewis and Clarke thither, 1804-6, yet more are we indebted for those 200,000 choice square miles to a humble missionary whose steps were providentially turned in that direction in the very nick of time. As we saw, in 1836 two men with their wives, sent out to evangelize the Indians, had reached the Columbia with wagons, a feat till then supposed to be impossible. To that generation whatever tracts lay beyond the Great American Desert were not only absolutely worthless, but also practically inaccessible, because of their remoteness and the lofty barrier of the Rockies. But the transit with wheels through the South Pass had now been made, even women had survived the journey, and within a decade Dr. Whitman was to convince his countrymen that the region was a garden rather than a barren waste. The far northwestern boundary between the Union and the mother country had not been determined,

while Britain claimed as far south as the Columbia; the Hudson Bay Fur Company by its agents was present everywhere and active, and under a temporary joint-occupation it was understood that when the question was finally settled the ownership should fall to the claimant whose citizens constituted a majority of the population. On a certain occasion in 1842 it became known to Whitman that the Fur Company had begun to operate a fine scheme to bring in British settlers, that in fact the advance party had already arrived from Canada. At a glance he took in the situation, grasped the full measure of the grave emergency; and determined immediately, just on the verge of winter though it was, to scale the Rockies, to cross the entire continent, on horseback, in order to warn the administration at Washington and supply information concerning the weighty matter now at stake, and also to stir up his countrymen to emigrate in large numbers. Though at the greatest risk to his life from frost and snow and winter's stormy blast, the memorable journey was completed, with ample success attending both phases of his undertaking. In particular, through printed circulars scattered broadcast in the Western States, the way was so well prepared that the next spring more than a thousand were in readiness to ascend the Platte under such heroic leadership, even Fremont, the "Pathfinder," following a few weeks behind. Moreover, all these decisive movements in some real sense came to pass as a result of the most pathetic pilgrimage of those four Nez Perces braves to St. Louis early in the thirties to learn concerning the Book which tells of the Great Spirit of the white man, and "shows the trail which leads to the eternal camping ground."

A third closely related fact must be touched upon. The emigration of Brigham Young with his thousands of obedient Mormons to the Great Salt Lake Basin in 1847 (note the close proximity of the date to that which marks the

acquisition of California and Oregon) played an important, if not also even essential part in peopling the western half of the continent. For thus was established, just when it was required, a sort of half-way house between the oceans, where the hosts of gold hunters for two or three decades could conveniently halt and refresh themselves, and lay in supplies for the further journey. But much more, though all unwittingly and most unwillingly, the presence of so many Latter-day Saints hastened by some generations the settlement of the vast and least desirable portions of the Cordilleran region. A task so absolutely uninviting, so rough, difficult, apparently impossible, would scarcely have been undertaken to this day, without such enthusiasm and compulsion as are abundantly supplied by a despotism, and religious fanaticism, here found in wondrous combination. Without the irrigation, the farms and fruits, the rich mines of precious metals could scarcely have been compelled to yield their treasurers. Considerations like these may not make out Mormonism to be a whit better, or in the least entitle the leaders to our esteem as patriots or saints, though they do somewhat to relieve the deep darkness of the providence which suffered Mormonism ever to be, and point out some compensations for the serious damage it has wrought to the nation during many years.

The forties, as the thirties also had been pre-eminent, were distinguished by the prevalence both East and West of sweeping revivals, with Finney and others bearing a prominent part. To the churches hundreds of thousands were added, a large proportion of whom were full to overflowing with evangelizing zeal. The West must be saved from barbarism, and the world must be rescued from the thraldom of Satan. The extent and depth of missionary fervor appear most convincingly in the fact that within these ten years more than two score societies were organized, or well nigh as many as came into existence in all the forty

years just preceding. The long list of names is inspiring, and these are among them: Southern Baptist, Seventh-day Baptist, Disciple (Christian, or "Campbellite"), Methodist Episcopal South, African Methodist Episcopal, Methodist Protestant, Wesleyan Methodist and Canada Presbyterian; a total of eight American. Not all of these however are to be set to the credit of mere longing to hasten the coming of the kingdom, for a portion resulted from disruption in the churches over slavery, etc. In Great Britain also eight were added: English Presbyterian, Welsh Calvinistic, South American Missionary Society, Irish Presbyterian, Free Church of Scotland, United Presbyterian, Reformed Presbyterian, and the Edinburgh Medical Missionary Society. Two in Holland, Ermelo and Mennonite; Hermannsburg in Germany, and the Norwegian Missionary Society.

The number of new missions founded is proportionally large, more than two dozen, of which twelve were in China alone, whose gates were now just opened, six were in Africa and two in India. No list will be given here, but the more prominent names will appear in connection with the several countries in which they were located. Such a general onset of Christendom upon the kingdom of darkness covering so wide an area had never before been seen. For fifty years the tide had been rising, the momentum had been gathering, alike in America, in Britain and upon the Continent, that is, over the bulk of the Protestant world, and now the store of resistless energy was to be applied for the destruction of idolatry, and false faiths, and all unrighteousness.

DAVID LIVINGSTONE.

Africa. For this continent the most hopeful sign appears in the beginning of systematic, determined, and persistent exploration, pushed towards the interior almost simultaneously and from every side. Livingstone arrived at Kuruman in the opening year of the decade (who but for the opening of the "Opium War" would have been a mis-

DR. KRAPF.

sionary in China), surveyed the situation, gained needed experience of the native character, greatly enlarged his ideas and ambitions, and had begun to formulate his plans with the combined ability of a general and statesman. Though wholly a missionary, he yet concluded that, at least in Africa, the work of the explorer must needs precede the work of the evangelizer. By the last year of the decade he was ready to begin his endless journeyings which were destined to fill five and twenty years or the entire residue of his days. The first discovery was made when, pushing across the Kalihari Desert Lake Ngami was first seen by the eyes of civilized man. But before this, in 1844, under the guidance of the same divine Person, who was hastening the time when Ethiopia should stretch out her hands to God, Krapf had entered from the north and east, joined by Rebmann two years later, the two sent forth by the Church Missionary Society to pioneer for the Gospel. Within six months Krapf buried his wife and babe, and in the midst of his sorrow wrote home: "Tell our friends you have a grave in East Africa and are therefore summoned to the conversion of Africa from its eastern shore." For nearly ten years these most devoted, and enterprising, and fearless servants of God gave themselves without stint to preaching, teaching, study of the native tongues, and translation of the Scriptures, with all the rest also pushing back repeatedly far from the coast, and gathering a great mass of geographical knowledge. They were the first to hear of the existence of Victoria Nyanza, in 1848 Rebmann discovered Africa's highest mountain, Kilimanjaro, and the next year Krapf sighted the summit of the next highest, Kenia, the year in which Livingstone caught his first view of Ngami. In 1850 this splendid vision was put to paper by this son of the prophets: "When once the time has fully come that the Hamitic race shall be made acquainted with the Gospel, and be received into the family of God's chil-

dren upon earth, the high roads of Africa will take every observer by surprise. It will then be manifested that the facilities of communication are not inferior to those of Europe, Asia, and America. The Niger will carry the messengers of peace to the various states of Nigritia, while the Tshadda, together with the Congo, will convey them to the western center, towards the northern tribes of Uniamesi. The different branches of the Nile will lead the missionaries towards the same center from the north and northeast, while the Jub and Dana will bring them in from East Africa, and the Kilimani (Zambesi) will usher them in from the south. The sources of these great rivers are not so distant from each other as our present geographical knowledge would lead us to believe. Shall we propose, therefore, and undertake, the formation of a mission chain linking together the eastern and western coasts of Africa? Or shall we follow up the water courses of the continent by establishing missions at the sources and estuaries of those rivers? The Tshadda, the Congo, the Nile, and the Kilimani take their rise either from the great lake in Uniamesi (Uganda), or very near it. And if the communication with Central Africa shall be found so simple and easy, why should we question the speedy spread of Christianity and Christian civilization in Africa?" By the time this prince among missionaries died, in 1881, not a little of his wild dream had become sober history.

Three new missions were planted upon the pestilential West Coast. The Mendi Mission, with the American Missionary Association soon standing sponsor for its support, originated from the famous Amistad Captives' case, who were first set free by a decision of the United States Supreme Court, John Quincy Adams appearing as their advocate, and were then returned to Africa, missionaries being sent along to minister both to them and to their neighbors. The North German Society sent a party to the Gold

Coast to sow the good seed of the kingdom, with death by fever as the lot of many, but with reasonable success following as the reward of endurance. The United Presbyterians of Scotland established themselves at Old Calabar, and sought to save precious lives by utilizing the brightest and most consecrated of the converts in their Jamaica field, though with no very encouraging measures of success.

In South Africa Kaffir wars and Zulu wars often paralyzed the work of various societies. It was now that the Norwegian Missionary Society entered Zululand. In Kaffraria the Glasgow mission was divided, a portion being taken over by the United Presbyterian Church of Scotland, and the other by the Free Church, with substantial and successful work done ever since by both, and with Lovedale and Blythesdale standing for the thoroughness of the methods of the last named body, especially on the educational and industrial side. It was now also that the Hermannsburg church, with Pastor Harms as inspiration and leader, began to pray, and toil, and give, and plan, hoping that in some way, by the blessing of the Lord, in spite of the fewness of their numbers, their low intellectual estate, and their poverty, something might be done by them in distant and darkened regions for the glory of God and the redemption of men. How magnificently their best endeavors were put forth for years, what trials they passed through, how they overcame at length and gathered converts in South Africa by the ten thousand, belong to a later chapter.

In Madagascar darkness reigned through all this decade. The few hundred who had turned from idols to the worship of the true God encountered peril, suffering and death by violence. Radama had been at least comparatively indifferent towards religious matters, and for Europeans he had high esteem, but Ranavalona, his successor, was fanatically devoted to her idols, and gave all heed to the arts of "medicine men" of every de-

scription. Her reactionary regime wrought greatest mischief in every direction. In addition to war both foreign and domestic, without pity and without remorse she resolutely undertook to compel her subjects to honor the most senseless heathen superstitions, and to cut up Christianity root and branch throughout her realm. Her efforts however were not strictly continuous during her entire reign, but at intervals her rage seemed to grow weary, or to be sated with the sight of agony and blood. Then violence would subside for a season, but only to gather force and break forth again with an access of fury. Two or three such periods of persecution came in the thirties and as many in the two decades following. Those who were known to be Christians, or who rested under suspicion, were imprisoned with heavy chains upon their limbs, with confiscation of their property, were condemned to slavery for life, were burned at the stake or scalded to death, were buried alive, speared, or cast over lofty precipices. And now behold this phenomenon, one of the most remarkable in Christian history. Remember that through all those dreadful years those who suffered were deprived of their trusted teachers, all gatherings for worship were forbidden, all Bibles and other religious books were destroyed so far as they could be found, spies were omnipresent, while the faithful were scattered far and wide in the caves, the jungles, and the mountains. But notwithstanding this, only a few of those who had been baptized apostatized through fear of death. In almost every case, when arrested the severest penalties were faced without flinching, and in the extreme of agony the victims were calm and even joyful. But more than this, in spite of the utmost of hindrance that hellish ingenuity could contrive, the number of believers steadily increased, so that the hundreds at the beginning had become thousands at the close. It came to pass here to an extent scarcely ever paralleled that

the blood of the martyrs was the seed of the church. Even the court was infected by the contagion of zeal for martyrdom, and the palace, for the queen's sons, a son of the prime minister, and some of the higher nobility, openly confessed themselves followers of Jesus.

The Levant. In 1831 Goodell, a solitary stranger, took up his residence in Constantinople, the famed center of the Ottoman dominion, to begin a mission among the Armenian Christians, and as an indispensable auxiliary, to push forward a translation of the Scriptures into Armeno-Turkish, a task which was completed by the end of ten years. Dwight was soon associated with him, and Schauffler, whose especial work was designed to be in behalf of the 75,000 Spanish Jews resident in the city, descendants of those who, expelled from Spain by Isabella the Pious, and refused refuge in any Christian land, were invited by the Sultan to share Moslem hospitality. In 1839 came Cyrus Hamlin, among other achievments to be the founder of Robert College. Within a few years the work had spread eastward as far as Brusa in Bythynia, and to Trebizond. The early expectation was that the Oriental Churches could be reformed and Protestantized, and no idea was entertained that new organizations would be required. But no sooner had the schools and the preaching of the American missionaries excited popular interest and attracted a considerable attendance, than violent opposition was organized by church authorities both high and low, with denunciation, threatenings, and excommunication, among the means employed to block the path of reform. Through gross misrepresentations the Turkish authorities were prevailed upon to join in a vigorous attempt to crush the evangelical movement, and even drive the innovating Americans from the country. To human appearance only the sudden death of the Sultan prevented this calamitous result. And to the amazement of all, his successor had not been long upon

the throne before he issued the famous *hatti sherif* which promised perfect religious liberty to all his subjects alike. However, the ecclesiastical crusade continued, marked by anathemas, the bastinado, fines, imprisonment, and banishment, with all means of securing a living cut off, and burial refused to the dead. This further fact made the situation much more serious. Whoever was not a member of some sect recognized by the government was in effect an outlaw, possessing no civil rights whatsoever, and without legal remedy might be robbed and wronged to any extent. Therefore it became necessary to organize a Protestant Church. The first one was formed in Constantinople in 1846, some twenty-eight years after Fisk and Parsons were set apart to the Palestine Mission, and within a few months five more were added. After this step had been taken, progress though slow was steady and solid.

By this time Dr. Asahel Grant, one of the first of missionary physicians, had finished his career in Urumia, and Fidelia Fisk had gone from Mt. Holyoke to begin her twenty years of singularly effective service for girls and women in the same field. In 1846, beginning in the girls' seminary, an extensive work of grace brought great enlargement to the number of those who were willing to exchange forms for vital piety. It was during this period that Coan, Lobdell and Shedd were added to the toilers. Schools met with such favor that at the end of ten years not less than seventy were well filled.

India. Dalhousie was now in office, one of the greatest governors-general. Before his arrival the Sikh wars had been fought, with large annexations of territory resulting, as also the conquest of Scinde had been made, one of the least excusable public deeds with which the British name was never connected. Duff was developing his educational work in Calcutta. In 1843 came the Disruption in the Established Church of Scotland with the organization of

the Free Church, to which Duff and various Scottish missionaries in India soon gave their adherence, with damaging debate and confusion resulting over a division of property and territory. Judson was beginning to see encouraging returns after a generation of laborious application, but his health was broken and the end of the decade found him near the close of life. Two new missions were opened. The Welsh Calvinists entered the Khasia Hills, lying to the northeast of Calcutta, to carry the Gospel to the degraded aboriginal tribes, adding later the Jaintia Hills, an undertaking which ever since has been well cared for, and has brought excellent returns in souls redeemed and lifted from the earthy towards the heavenly. Besides, the Presbyterian Church of Ireland was now ready to send reinforcements to the overburdened toilers in this land of gross darkness, selecting as a field Kathiawar, the first of native states to be entered with the message of salvation. Even where the ruling powers are friendly, or at least indifferent, the difficulties attending attempts at evangelization are at the best appalling, but how much more when the government is in Hindu or Mohammedan hands!

It was during this decade that the old Danish-Halle mission, located at Tranquebar, of which Ziegenbalg was the founder in 1707, came finally to an end. This little spot of territory passed from Danish to British hands by purchase in 1845, and two years later all the property of the mission was legally transferred to the Leipsic Missionary Society. Before this Tanjore, Trichinopoly, and other stations which had been the scene of Schwartz's ministry, had been occupied by the Society for the Propagation of the Gospel. Caste had been tolerated from the first, and for years continued to make trouble, and to weaken the testimony to the supreme excellence of Christianity afforded by those who bore the Christian name. In 1847 the Marathi Bible was

finished after years of toil by the missionaries of the American Board.

China. During the opening years of the period now under view, the eyes of the civilized world were directed towards this empire and were scanning the astounding changes then in progress, affecting as they did so radically the intellectual and spiritual well-being of a quarter of the earth's population. Great Britain was the providential instrument chosen to end the absurd attempt on the part of the Celestials to hedge themselves in from all intercourse with the world outside, and compel all other peoples to let them alone; the abolition of the East India Company's monopoly of trade by Parliament was a necessary condition precedent; the destruction of some thousands of pounds of opium by command of commissioner Lin was the immediate occasion; but the real cause of the mis-named Opium War was found in the limitless conceit and arrogance of the Peking authorities, which impelled them to hold all foreigners in utter contempt, and to esteem all foreign governments as only fit to make humble obeisance and pay tribute. The crisis came when the credentials of Lord Napier were returned unopened, and he was bidden to betake himself from Canton to Macao "immediately with speed." The British Lion was unaccustomed to such treatment, and stirred himself at once to effectually rebuke such rudeness and folly. Two or three years of war naturally, and necessarily, ensued, ending in 1842 with the treaty of Nanking, which opened five of the chief ports to trade and residence, and transferred to Britain the island of Hongkong.

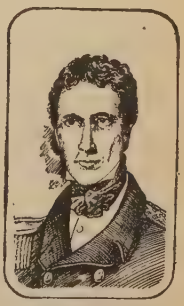
The intelligence sent a thrill through the heart of Christendom. As we have seen, ever since the arrival of Morrison, more than forty years before, the churches had been watching and waiting, several going as far as to send men forward with instructions to draw as near as possible

and hasten preparation to the utmost, that when the longed-for time should arrive a vigorous campaign might immediately be opened. And now that at length the dam was broken at a few points, at once the flood began to pour in impetuously. Not less than twelve missions were actually opened within the space of eight years, though a few of them nominally dated years before. Seven actually entered within a single twelvemonth. These are the names of the pioneer societies: American Board, Baptist, Southern Baptist, Seventh-day Baptist, Episcopalian, Methodist, Southern Methodist, and Presbyterian. From Britain, the London Missionary Society, Church Missionary Society, Presbyterian, and British and Foreign Bible Society. Two German societies were also represented, the Basle and the Rhenish. But even yet we find ourselves in the midst of days primeval. Only six tiny points can be touched, the vast empire is still closed against foreigners, while the massive wall of pride and prejudice, and stolidity, still rears itself with foundations wholly unshaken. As late as 1852 reliable statistics tell us that with 118 Europeans and Americans at work, 69 of them being clergymen, only 5 churches had been organized, containing but 351 members, and in the 32 schools a total of 812 scholars were found. The native assistants numbered 29.

South America. Excepting at one point, in Dutch Guiana, this continent until this decade had been untouched, and in the main had been also unnoticed. The Moravians had located a mission in Surinam as far back as 1735, and had held it for a time with fearful cost to life, since men and women died by the dozen and the score, so that every soul won cost a missionary's life. Three classes were included in their solicitude, the slaves held by the Dutch, the bush Negroes who from bondage had fled to the pestilential swamps, and the Arawack Indians. After forty-eight years

only fifty converts had been made, nor did the skies begin to brighten till after the opening of this century.

The second attempt to introduce the Gospel among the benighted millions, which for the time being ended in disastrous failure, is connected with the name of Captain Allen Gardiner. Belonging to the British navy, he voyaged the whole world over. Once while witnessing the heathen worship of a Chinese temple, the impulse came which controlled the residue of his life. In 1834 he determined to open a mission among the most abandoned pagans to be found. His first choice was South Africa, but scarcely was he located before the breaking out of a Zulu war compelled him to flee for his life. Then he sought in vain to enter New Guinea, turned next to South America, pleading with three societies in succession to send him, and when they declined, went to the western and later to the northern coast depending upon God alone, although only to be baffled once more. Then returning to England, under his urgency the Patagonian Missionary Society was formed, under whose auspices thrice over Gardiner led a forlorn hope to Tierra del Fuego, to gain a foothold in that dreary and stormy waste. Finally, when all others were disheartened, with unconquerable faith he tugged away until $5,000 were secured for another attempt. With six companions he was put ashore upon an island of his choice, with supplies supposed to be sufficient for six months. But before another vessel reached the spot all had perished from cold and disease and starvation. The later outcome was far better, but it belongs to a later period.



ALLEN GARDINER.

The Islands. With two or three exceptions not much need be said concerning the island world. In most of the groups of the Southern Pacific by this time Gospel forces were substantially triumphant, and only wise and patient instruction in righteousness remained, this in order that these weak children might be helped on to adult attainments.

JOHN HUNT.

In Fiji at the opening of this decade the fight was just fairly on, nor was much seen in the way of improvement until 1845, or ten years from the entrance of Cross and Cargill, when a religious movement set in similar to what had elsewhere occurred in the South Seas, and which resulted in a general turning to the Lord. In one particular nothing like it had anywhere been seen except in Tonga. The phenomena attending were in exact keeping with the savage natures wrought upon. There was sore wrestling, and groaning, and crying out, before the devil of beastliness was expelled. As Mr. Hunt wrote: "They literally roared for hours, through the disquietude of their souls. This frequently terminated in fainting from exhaustion, which was the only respite some of them had till they found peace. They no sooner recovered consciousness than they prayed themselves first into an agony, and then again into a state of entire insensibility." Among those most severely exercised was a certain chief named Varin, who had long acted as the human butcher of one of the islands, and was known as the "Napoleon of Fiji." Even his conscience was touched and his haughty spirit was brought to the dust, and not long after he became a preacher of salvation.

New Zealand, then Fiji, and finally New Hebrides was taken in hand by the men who believed that the Gospel was verily the power of God unto salvation for all mankind, even to the worst and most bestial. These islands number about thirty and are situated nearly a thousand miles to the north of New Zealand, and six hundred to the west of Fiji. It was John Williams who first approached them with the glad tidings, in 1839, bringing a company of Polynesian teachers whom he put ashore at various points, all knowing the mortal risks they took, and ready to jeopard their lives. Reaching Erromanga he landed with a companion, only to be murdered a few minutes afterwards, both being used for a cannibal feast. The London Society then sent two

to Tanna, who fled for their lives after the lapse of a few months. Nor was it until 1848 that a permanent mission was established, on Aneityum, by John Geddie, sent out by the Presbyterian Church of Nova Scotia. It was not long before Mr. Inglis joined him from Scotland. The thrilling story of redemption will be told on a later page.

FOR CHRONOLOGICAL TABLE SEE END OF VOLUME.

CHAPTER IX.

SIXTH DECADE, 1850–1859.

The leading world-events of this period are the following: The opening of Japan, the second war between England and China, and the Indian Mutiny; the progress made in African exploration, the discovery of gold fields in both California and Australia, and the laying of the first ocean cable. Seldom, if ever, have so many occurrences, of such great significance to so large a proportion of the earth's population, been brought together into so brief a space of time. Nineteenth century progress is in evidence all the world over, including the spread of enlightenment and the extension of the kingdom of righteousness among all nations. And on the whole, in all this unprecedented development America, so youthful, so little fettered by the past, so venturesome, and so full of hope, was clearly in the lead.

The population of the Union increased from 23,000,000 to 31,500,000, and the center of population moved westward 81 miles, or more than 8 miles each year. Strangest phenomenon of all, passing entirely over the nearly 2,000 miles of Great Plains and the Cordilleran region, the millions have begun to occupy the furthest western border looking out upon the Pacific and towards Asia, the pony express and the daily overland stage giving to the movement an increased energy. By 1850 California becomes a sovereign State (yes, and a free State, so that the slavery propagandists got nothing for their pains), and Oregon in 1859. It

was now that the Missouri Compromise was repealed which excluded slavery from all territory lying to the north of a certain parallel, with the strife for mastery transferred to the soil of Kansas. The rapidly rising tide of determined opposition to the peculiar institution was manifested in ways so various and so ominous as these: The outcry against the Dred Scott decision, wide-spread resistance to the execution of the Fugitive Slave Law, the popularity of Uncle Tom's Cabin, the raid of John Brown, and the growth of the Republican party. As we read the story to-day it is easy to see how many lines of influence were converging, and many forces were working together to make freedom supreme throughout the land.

It was in the fifties that an entirely new era set in in connection with the railway system of the country. Hitherto the lines had all been only a few miles in length, and the trains on each one were run with but the slightest reference to those on any other. But now the New York Central was formed by the combination of several companies, also the Lake Shore system and the Michigan Central, so that a continuous passage could be made from the seaboard to Chicago, with an extension almost immediately to the Missouri River. Such remarkable railroad development conspired with many other causes to bring a notable boom throughout the land, affecting business of every kind. Then befell the crash and collapse of 1857, and the prostration of succeeding years. Mercy, however, was mingled with judgment, and it was as if the God of nations would humble this people, and compel reflection upon unseen things. For just then came a remarkably extensive, and pervasive, and long-continued, season of refreshing from the Lord, in spiritual realms working unspeakable changes for the better, on both sides of the ocean. The Young Men's Christian Association came into being , one of the marked religious forces of our time, with Moody, Sankey, scores of lay evan-

gelists, and the Gospel Hymns, entering the field to cooperate with the churches.

All the more important religious bodies had already organized for missions, so that not so many new societies appear. But these fifteen were added: Cumberland Presbyterian, United Presbyterian, United Brethren, and the Reformed (Dutch) Church, which hitherto had been affiliated with the American Board, but now began to work independently and took over from the Board Arcot and Amoy missions. In Great Britain the United Methodist Free Churches, the Methodist New Connection, and the Universities' Mission to Central Africa. Also, by organizing to do certain portions of missionary work in ways of their own, the women of the Wesleyan Church began an innovation destined soon to find general recognition and imitation. Upon the Continent the Swedish Evangelical National Society, and the Finland Society were formed. In Holland a marked forward movement was inaugurated, for within five years five societies came into existence: the Dutch Missionary Society, the Dutch Reformed, the Utrecht, the Java Committee, and the Christian Reformed Society. At least twenty new missions were opened, whose names will be given in connection with the countries to which they belong. Of the number four were devoted to the evangelization of Africa, three to that of India, two to Japan, two to South America, etc.

Africa. As the second half of the century opens, the first faint streaks of the dawn begin to break at length upon the Dark Continent, with the explorer as the harbinger of the sunrise now not far off. For Livingstone is well started upon his journeys back and forth through the vast interior which are to occupy the remaining twenty years of his life, ready to suffer, or even to die if need be, that Africa's "open sore" slavery, to-wit, may thereby be healed. In 1853-56, setting forth from Kuruman, he crosses first to the Atlantic,

reaching the coast at Benguela, and then turns back eastward to the Zambesi, discovering Victoria Falls, and presses onward to the Indian Ocean at a point not far from the mouth of that stream. After a visit home, to exhort British saints to make all haste to bear the message of salvation to the perishing millions, later in the decade we find him careering about in the Lake Nyassa region. But, as if in generous rivalry, during these same years Richardson and Barth from the northern coast had pushed their way across the arid stretches of Sahara towards Lake Chad, while Burton and Speke ascending from the east coast had not halted till their eyes had gazed upon the waters of Lake Tanganyika.

Krapf had now left the scene of his activities in East Africa, to give the residue of his days to language-study and translation, though twice over returning to select locations for opening mission work, at the special request of societies proposing to enter that field. Probably the most important strictly missionary event of the decade occurred in Egypt, for a beginning was made for an undertaking destined to do more for the building up of the kingdom in the land of the Nile than anything which had preceded since the early centuries. The United Presbyterians were the honored instruments chosen, whose first representatives reached Cairo in 1854, with others following soon, whose work has been so blessed and has become so extensive, reaching from Alexandria far up the famed valley to Thebes and the Cataracts, that other societies have left them without interference, and by common consent the fine aggregate of churches and schools and medical work and colportage, is known as the American Mission. Miss Whateley's advent was made to the same region in 1858, but her most Christ-like and useful career belongs to a later date.

Nothing of special note occurred upon the West Coast, though the heroes and martyrs were still glorifying God,

and in all the older fields some measures of success were enjoyed. Nor was much progress of an unusual kind made in South Africa. In addition to universal barbarism and beastliness came the frequent and even more discouraging hindrance and loss resulting from wars between Europeans and native tribes, and bitter strifes between British and Boers. But in spite of all, when the middle year of the century was reached upwards of 200 Europeans and American missionaries were found engaged in spreading the knowledge of Christ, with upwards of 600 native assistants of all grades, some 13,000 had been gathered into churches, and 10,000 into schools. Twelve societies were at work at more than 100 stations. An addition of great value was made, when the Hermannsburg Missionary Society opened two fields, one in Zululand, and the other in Bechuanaland, both of which have since attained to strength and wide usefulness.

As for Madagascar, these ten years brought no substantial relief. Never were these words more appropriate. Others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment, they were tempted, they were slain with the sword, they went about in sheepskins and goatskins, being destitute, afflicted, evil entreated, wandering in deserts, and mountains, and caves, and the holes of the earth.

The Levant. Of course the excitements of the Crimean war hindered missionary operations in Western Asia. But the advantage was enjoyed of the presence at the Porte of an astute Christian statesman through a long period (1841-58), in the person of Lord Stratford de Redcliffe, whose influence was marked and always on the side of reason and right. The firman *Hatti-Humayoun* dates from this period, professing to "abolish every distinction making any class of the subjects of the empire inferior to any other class on account of their religion, language and race," and estab-

lishing complete equality between Christians and Mohammedans." The American Board made enlargement by organizing the Bulgarian, or as it is now known, European Turkey Mission. Bebek Seminary was established upon the Bosporus, the seed from which Robert College soon sprang, the splendid product of the intelligence and genius coupled with the faith and resolution of Cyrus Hamlin. The Syriac version of the Scriptures was finished, upon which Justin Perkins in Urumia had toiled for years. Eli Smith, who had undertaken to perform a similar service in Arabic, when the task was well advanced died in 1857. At the end of nearly a quarter of a century, so difficult was the undertaking of re-establishing Christianity in Western Asia, with nearly 60 missionaries, men and women, in the field, less than 400 had been received into the 15 churches, though nearly 2,000 pupils were in the schools. Among the Nestorians as yet no churches had been formed, but all work was done in connection with the old organization, so corrupt though it was.

India. By the breaking out of the terrible Mutiny this huge peninsula was shaken for years as by the throes of an earthquake. The fact however has since become apparent that with all the loss of property and of life resulting, the permanent results are mainly beneficent and life-giving. In genuine British fashion, at first the brutal and pitiless mutineers were smitten most savagely, but then also the national conscience was wondrously aroused. The conviction was profound and lasting. We have verily been guilty concerning our brother in brown, whose lands we have possessed, and who therefore is committed to our care. British statesmen proceeded to lay down a comprehensive policy which ever since has been adhered to, so rational, so liberal, so humane, that its equal cannot in history anywhere be found. Rome's grandest doings as ruler, so highly and so justly praised, fall far short at many points.

First the East India Company was abolished after a career of two centuries and a half, having made shining achievements in both war and peace, and especially in recent years having done much worthy of hearty commendation. But the corporation had had its day, had outlived its usefulness, and therefore Parliament undertook to rule India directly through a secretary and governor-general. Victoria was proclaimed Empress, and in her proclamation, while promising the fullest freedom in religion to all her Hindu or Mohammedan subjects, closed not until she had added a personal confession of faith in Jesus Christ. English law presently began its righteous reign with incorruptible judges in full control of the courts. An educational system was adopted looking towards a gradual lifting up of the degraded millions to fitness for self-government. Public hospitals and dispensaries, a magnificent system also of roads, railways, post offices, telegraphs, etc., have been established. Best of all, great irrigation works have been constructed to prevent famines, and systems of relief have been framed for use when famines befall.

The Mutiny was an epoch, a turning point, in evangelism no less than in the political realm, marked an ending of the old and an inauguration of the new. Primitive times, days of doubtful experiments, were past. From the long and patient seed-sowing bountiful harvests were soon to be gathered. But more, marked territorial expansion came to the kingdom of heaven, both through the entrance of additional societies, through the multiplication of missionaries, and the opening of new stations by the score and hundred within a few years. Among others, the Methodists sent William Butler to the far northwest. He had scarcely fixed himself, when almost in his very neighborhood the mutinous outburst began. Fleeing for safety till the tempest was past, he then laid good foundations for the Gospel. To the same general region came not far from the same

W. C. BURNS.

date the United Presbyterians both of Scotland and America, while the Presbyterian Church selected Kolhapur as a center of work. Before the Mutiny the Gossner Mission had sent its representatives to evangelize the semi-savage Kols, for a long time appeared to have only their labor for their pains, but at the beginning of this decade marvels had been wrought among them by the regenerating power of the Spirit. So genuine was the conversion of numbers that when deadly persecution fell upon them from the mutineers, peril of death was endured without faltering, and in spite of threats they witnessed a good confession. The British societies, stirred to larger measures of zeal, and as if endeavoring to make atonement for past indifference, proceeded to lengthen their cords and strengthen their stakes on every side. To the extreme northwest corner came the Moravians to lay siege to Tibet, planting themselves far up among the snows of the Himalayas, and to this day still knocking and waiting for admission. Judson's career on earth ended in 1850.

China. After centuries of isolation and torpor, all Eastern Asia was now thoroughly shaken, from center to circumference. The set time had come for the two leading nations, China, and Japan, to open their gates, admit Occidental peoples to friendly communication, meet them on a basis of full equality, and allow an exchange of commodities. The Celestials were in the midst of a severe scouring from the wholesale slaughter and burning attending the Tai Ping rebellion (1850-64). And besides, in 1857 the Arrow War had burst upon the empire, being in reality only the former struggle renewed, with France and England in co-operation, which went on from victory to victory for the allies, with an advance on Peking and the destruction of the Summer Palace among the prominent features, until at the end of three years reasonable terms were not only agreed to in words, but in deed and in truth.

Such mortal fear of European prowess now took possession of the ruling officials that the inevitable was accepted. Ten more cities were opened to residence and trade, while from henceforth missionaries might travel, dwell and teach wheresoever they would. Near the end of the decade Medhurst died, the first missionary after Morrison, but three apostles of Chinese evangelization had already come to carry on to completion the work which he had so well begun: W. C. Burns, the eccentric but most saintly representative of the English Presbyterians; J. Hudson Taylor, his disciple and on whom his mantle fell, the founder of the China Inland Mission; and Griffith John of the London Society, working from Hankow as a center, filled with an ardent longing to see Hunan province opened to the entrance of the Gospel, a desire to all appearance soon to be gratified.

Japan. A new name is now added to the list of countries in which Christ is preached. Strange things were happening nowadays over in the Land of the Rising Sun. America had only just gained a boundary upon the Pacific, but soon found herself gazing towards her nearest neighbor across the sea. And how un-neighborly her attitude. Touch me not, was her motto. Let us alone, expressed her deepest desire. For two hundred years only through the Dutch at Desima, an islet scarcely roomy enough for a garden, could the outside world send or receive any message, as in China only at Canton and through the hong-merchants. But we must arrive at an understanding upon certain points, and could not stoop to such humiliating conditions. For example, Japanese waifs borne upon the Black Current (Kuro Siwa) were quite frequently cast upon the Oregon shore and must be returned. Besides, our whale fisheries were extensive in the Bering Sea, and more than once our sailors had been wrecked in Japanese waters, only to receive many indignities and other evil

GRIFFITH JOHN.

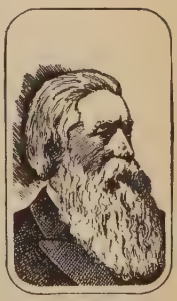
DR. HEPBURN.

treatment. So in 1853 Commodore Perry was dispatched with a naval force, under orders to insist upon holding communication direct with the government, using to the utmost all the arts of peace, and resorting to the enginery of war only in the last extremity. Accordingly, one day he steamed into the Bay of Yedo, casting anchor, was ordered off, but refused to go, and played a fine piece of strategy. Himself remaining invisible, word was sent out that he must not be interfered with in the least, would on no account make his errand known through the Dutch, nor would he take his departure until he had delivered on shore to some accredited high official a letter which he had brought from his Mighty President. At length the immovable gave way, and the impossible actually occurred, for Perry was received in state and saw the document safe in Japanese hands. No answer to his demands was desired at present, but he would return next year to receive the decision. In due time he was back with war ships more numerous and awe-inspiring than before. Besides, he sailed much further up towards the capital. Finally after abundance of Oriental flourish, and shuffling, and haggling, every essential demand was met, among them the promise of a treaty allowing trade at certain ports. Later came Townsend Harris to complete the details. And thus, without the shedding of a drop of blood, Japan was persuaded to put herself in contact with civilization and Christianity. Before the close of the decade three missionary societies had entered the islands, the Episcopal, Presbyterian, and Reformed (Dutch), with such men as Hepburn, and Liggins, and Verbeck, as pioneers. What marvels of transformation have since been wrought!

South Seas. In 1841 Bishop Selwyn had entered New Zealand to take a diocese almost limitless in extent, and with tremendous energy threw himself into the work of organization and enlargement. It was not long before his

soul began to go out with ardent desire towards Melanesia, especially the islands lying to the north of the New Hebrides. For the long voyage he was compelled to take, a vessel was provided, the *Southern Cross,* in which within twelve years seven sea journeys had been made and fifty islands had been visited. In 1850 the Melanesian Missionary Society was formed, and five years afterwards Patteson went out as a helper, to become also his successor and to lay down his life in martyrdom.

In the New Hebrides Geddie and Inglis were holding on steadfastly through the night of terrors, with Gordon coming to their help in 1857, occupying Erromanga, to die later by violence as Williams had died before him, and the next year Paton followed, taking possession of Tanna. By this time Australia had outgrown the estate of a mere convict settlement. Wool culture had proved amazingly profitable, and now rich gold mines had been discovered, and under the double impulse a tide of emigration had set in. The aborigines were never numerous, nor had any considerable attempt ever been made to Christianize such as had been found. They were rather despised and abhorred as though actually less than human, fit only to be shot down as savage beasts. In Tasmania (Van Diemen's Land) they had been blotted out of existence. In 1850, however, the Moravians, always most ready to minister to those most in need, opened a mission upon the northern coast over against New Guinea.



J. G. PATON.

In the Hawaiian Islands, since the great revival late in the thirties, such indications had appeared of spiritual maturity at hand that the American Board was already considering the question of withdrawing its maternal supervision, and of leaving the churches to be "self-sustaining, self-governing, and self-propagating." The Hawaiian Evangelical Association had been in existence for years when in 1852, the Board cooperating with both men and

means, a foreign mission was undertaken to Micronesia, three thousand miles away among the Caroline, Gilbert and Marshall Islands. The first party consisted of three Americans with their wives, Sturges, Snow and L. H. Culick, and two Hawaiian helpers with their wives. Ponape and Kusaie were first occupied. For five years only discouragements were experienced, but during the next five the harvest began to appear. Three churches were formed, one of them with thirty members. This missionary venture of late has taken on a vastly increased significance since Guam in a neighboring group has become American soil, and the Philippines are not far away. Who could have predicted such expansion back in 1852, and much less when in 1819 in the brig *Thaddeus* the first party of American evangelists set sail for the North Pacific to carry the Gospel and Christian civilization.

Spanish America. It is not until this decade that this grand division of the earth's surface fairly comes within the range of evangelizing effort; and mainly because being wholly in Papal hands, the Church, intensely intolerant towards Protestantism, ruling the State, religious liberty as yet was wholly absent. But in some of the states better conditions had begun to prevail. Within the scope of a few square miles under Dutch rule the Moravians were nobly witnessing for Christ. As the decade was opening Captain Gardiner was dying at the southern extremity of the continent. Hard by the spot where he drew his last breath his feeble hands had traced these words: "My soul, wait thou only upon God, for my expectation is from Him," etc. He left also to his friends a solemn charge not to neglect the object for which he had gladly sacrificed his life. The South American Missionary Society soon after came into being, the ship *Allen Gardiner* was purchased and various bands of missionaries were sent out. However, the "failures" were not yet over, for in 1859 an en-

tire party of nine was murdered by the savages while engaged in worship without the least suspicion of danger at hand. Then the policy was adopted of making Kepple Island, one of the Falklands, the seat of the mission, and carrying thither from time to time certain of the better class of Patagonians, who when tamed, civilized, Christianized, and educated somewhat, were to be returned to their homes as a nucleus for work among their friends. After awhile even among these, as Darwin judged, the lowest specimens of human kind, genuine conversions began to occur, and so great was the general transformation wrought, that from this cool-headed man of science strong expressions of admiration and wonder were elicited. Only the matchless might of Christianity could have so changed the bestial and devilish into the human and Christlike.

The Methodists had already undertaken work in Argentina, and now the Presbyterians began to plant missions both in the United States of Colombia and Brazil. A church was organized in Bogota in 1868, but for years so bitter was the prejudice and opposition that but slight perceptible progress was made.

Northwest Coast. One other undertaking of the period remains to be mentioned, which is so unique in its methods, and successful in so many ways, as to well deserve a place among the "miracles of missions." It was in 1857 that a layman, William Duncan, was commissioned by the Church Missionary Society to journey from England via Cape Horn to British Columbia to carry to the savage aborigines the message of peace on earth, good will to men. About Fort Simpson were gathered several tribes of the Tsimshean family, so gross and so wild, so given to drunken orgies attended by shedding of human blood and cannibal feasts, that for months he did not dare to venture among them. Then one day a visit was made, and the

wonderful story was told of the Book and the Man, with kindling of curiosity and interest. Later it was found possible to open a school for children and adults, and later still the warriors joined to build a schoolhouse. Within a year, by his efforts to do them good, upon the material as well as the spiritual side, many friends had been won and not a few ardent admirers, though the medicine men hated him and several times he narrowly escaped death at their hands. Eventually it seemed best to separate the docile and impressible from the baser and more groveling sort, and in 1862 several hundred were found ready to remove some twenty miles down the coast to found a colony, whose members were pledged to be obedient to certain strict rules and regulations. Thus Metlakahtla came into existence, an experiment so popular that eventually more than a thousand inhabitants were dwelling here in good order, perfect cleanliness, in houses neat and comfortable, with schools and all the means of grace provided. Roads, wharves, and drains were constructed; shops also for carpentry, shoe-making, brick-making, blacksmithing, weaving, etc. A soap factory was opened, and a store on the joint-stock plan, with a savings bank attached. A schooner was purchased, exchanged later for a steamer, and a saw-mill to run by water-power. Hearing of this latter project, an aged ex-cannibal was sceptical, and exclaimed: "If it is true that the missionary can make water saw wood, I will see it and then die." Finally a church with seating capacity for twelve hundred was erected and finished entirely by native labor, adorned with spire and belfry, groined arches, stained windows, an organ and carved pulpit, and even a Brussels carpet for the aisles! The cost of all these improvements was not far from $100,000, the bulk of which was derived from various business transactions in which Mr. Duncan was leader.

FOR CHRONOLOGICAL TABLE SEE END OF VOLUME.

CHAPTER X.

SEVENTH DECADE, 1860–1869.

The events whose bearing upon the advancement of missionary enterprises is most evident are these. The opening of the Suez Canal, which brought the heathen Orient so much nearer to the Christian Occident. The completion of the Union and Central Pacific Railways, which furthered the same end in two ways, by opening a second and more rapid means of access to the East from the West, and by greatly accelerating the transfer of population to the Pacific slope, so that this nation no longer faces Europe only, but Asia also, with commercial and political interests centering more in that ocean and in the lands which lie beyond. The purchase of Alaska was a third step towards the same consummations, a transaction much ridiculed at the time, but which has long since abundantly justified itself, especially since the Klondike has begun to reveal its golden treasures. Secession and rebellion in the United States resulted in emancipation, with emancipation also of millions of serfs in Russia, and the beginning of a movement in Brazil which ended in setting free every slave in that imperial domain. Evidently the forces which make for liberty were all abroad, for in Japan also the long-established feudal system was overthrown to the very foundations.

As the decade opened the outlook for the perpetuity of the Federal Union was gloomy in the extreme, with the darkness deepening year after year, until the Emancipation

Proclamation was issued, settling it that no longer should a bondman ever be found dwelling beneath the Stars and Stripes; with Vicksburg, Gettysburg, and Appomattox, following to give irresistible potency to the decree. Then for the first time could American missionaries, without blushing or apology, reproduce the discourse of Jesus in the Nazareth synagogue. The rebellion now over, and the Union restored, then straightway with great emphasis France was warned to take speedy departure from Mexico and to cease meddling with New World affairs, all in accordance with the Monroe Doctrine, which she without ceremony proceeded to do, with the re-establishment of the Mexican republic and the inauguration of religious liberty ensuing. By thus ridding this sister nation of both Maximilian and Napoleon III., no inconsiderable amends were made for the grievous injury which had been inflicted upon her some twenty years before.

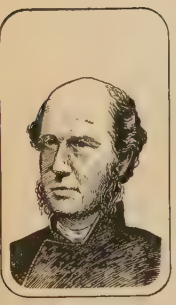
Something like half a score of new missionary societies now came into existence, among them that of the Presbyterian Church South, the Lutheran General Council, and the Canada Baptist; in Britain the strict Baptist, the China Inland Mission, and the National Bible Society of Scotland, formed by the union of three smaller bodies. Nearly a score of new missions were planted upon the soil of heathendom, whose names in part will appear in connection with the several fields.

Before passing from Christendom, especial attention must be called to a new departure in missionary organization, and method, and form of evangelizing activity. Already in England the Wesleyan women had taken steps to assume a more prominent and direct and independent part in the sending abroad and support of representatives of their sex, and now women in cooperation with the S. P. G. also began to confer and plan in the same direction. Indeed, as we saw, away back in the thirties was formed

the Society for the Promotion of Female Education in the East. Next, the English Baptist women began to organize by themselves. But in this country the first attempt to differentiate thus between the sexes was made in 1861, in New York, when the Woman's Union Missionary Society was organized, which still lives and is doing excellent work, especially prominent in China. Before the decade ended the Congregational women had organized a Woman's Board, which since has developed into the East, Interior and Pacific. The phenomenal portion of this movement belongs to the next period, when the stream became a flood. But yet other signs of the times unite to proclaim the enlargement destined to come to the part which unmarried women might perform towards the world's redemption. From 1862 to the recent close of her life, Mary Whately in Alexandria, and up and down the Nile, was busy with consecrated ministries to children and others. From first to last by the thousand the youth both of Copts and Moslems were found in her schools. In 1869 Clara Swain, with full medical training, the first woman doctor to go to the foreign field, was sent to India by the Methodist Church.

Africa. During these years Livingstone nearly filled up the measure of his most toilsome service. In 1862 his wife died upon the Zambesi. In 1865 after a visit to England he entered the recesses of the continent for the last time, to pursue a double object; the suppression of slavery by means of civilizing influences, and the ascertainment of the watershed in the region between Nyassa and Tanganyika. Discovering lakes Moero and Bangueolo, in 1869, "a ruckle of bones," he reached Ujiji upon the east shore of Tanganyika, only to plunge once more into the swamps and forests lying to the west and south, also to be lost utterly to the knowledge of Christendom for long months, until found by Stanley in 1871. Meantime Speke and

MISS SWAIN, M. D.



BISHOP MACKENZIE.

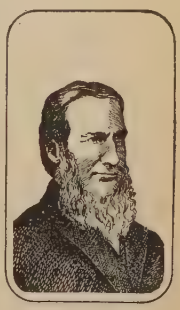
Grant had at length discovered the sources of the Nile by entering from the north, advancing as far as Victoria Nyanza. And Rohlfs crossing the Sahara had penetrated to Lake Chad. Du Chaillu also had been exploring the gorilla country about the Ogowe on the West Coast.

Only a brief mention will be made of missionary activity. Under an appeal from Livingstone to the students, the Universities' Mission to Central Africa was organized, with Mackenzie consecrated bishop in 1862, who proceeded to locate to the south of Lake Nyassa under guidance of Livingstone, and with a colony of freed slaves as a nucleus for a mission. A year or two later a removal was made to the coast, with Zanzibar fixed upon for a center. For some years especial attention was paid to the training of children who had been released from bondage. The Swedish Mission was now located further to the north, and also one established by the United Methodist Free Churches, both under the personal supervision of Krapf, who made two journeys from Germany to East Africa for the purpose. These were the slight beginnings of what was to appear in the decade to follow, when towards this vast region the eyes of Christendom were to be directed.

At length the long agony of persecution in Madagascar was over. For thirty years together a frenzied foe of Christianity and slaughterer of saints had sat upon the throne, but was now dead, to be followed first by one who no longer forbade, and then by one who warmly favored the Christian way. Back from their concealment and their wanderings came the scattered sheep, and the precious Scriptures were brought forth from their hiding places. Soon after the return of the missionaries a reaction set in towards church attendance and profession of godliness, which in some respects was far from being for the spiritual strengthening of the work. To be counted a Christian became the fashion, the fad of the time, as in so many of the

islands of the South Seas the masses following their chiefs. A general destruction of idols took place, and in a few years from 20,000 who ranked as nominal Christians, the number leaped to 200,000. It was during these happy days of sunshine after tempest that the English Friends entered the island to bear a part in evangelization, as well as the Norwegian Missionary Society, the three ever since always toiling together in delightful harmony. Rev. Wm. Ellis at one time during the persecution succeeded in smuggling in a great number of Bibles.

The Levant. In Western Asia two events may be singled out for mention, both of first class importance because of their bearing upon the future of Islam and the Oriental Churches. In 1863 Robert College was founded, through the prescience and enterprise of Cyrus Hamlin, but named for a Christian merchant of New York, whose generous gift made its existence possible. The story is a thrilling one how the Turkish government was determined it should never be permitted to purchase land or erect a building, and yet, in spite of the worst that could be done to hinder and postpone, a magnificent site was gained and a sightly structure was reared, all under the special protection of the American flag. Already the graduates have made themselves widely felt in the diffusion of intelligence and liberal thought. In 1865 was completed the Arabic version of the Scriptures, a splendid specimen of accurate scholarship and literary culture, which makes the Word of Life accessible to 80,000,000, indeed to the entire Moslem world. This is the achievement of Eli Smith and Cornelius Van Dyck, the one dying in 1857 in the midst of his work, but the other happily spared almost to the last years of the century. The death angel was busy during this decade, for these three founders for the Gospel were called to their rest: Perkins, Goodell, and Dwight, the last named having returned to America, and perishing in 1862 in a railroad accident in Vermont.



WILLIAM ELLIS.

India. Our notice of the work in progress between the Himalayas and Cape Comorin may properly be brief. After the rude shaking up resulting from the Mutiny, several years were required for the restoration of quiet and confidence. The Government was vigorously pushing forward all manner of public works, in particular splendid turnpikes and railroads to connect the three Presidencies and all the chief cities, primarily to make possible the rapid transit of large bodies of troops. But missionary enterprises too were soon forging ahead with increased courage and vigor, and more, with substantial increase to their number. Among the new ones came the Hermannsburg Society, locating in South India, with many struggles to endure while conquering standing ground. In 1836 the Baptists had entered the Madras Presidency and opened work among the Telugus. After thirty years of severest toil on the part of a handful of missionaries, next to nothing tangible had been accomplished, so that again and again both at home and on the field the question of abandonment had been seriously considered. Finally, when in 1864 action confessing total failure was about to be taken, the aged Dr. Jewett, who had long been fighting the apparently hopeless fight, presented a downright refusal to surrender or retire, and expressed a determination to die upon the battle field even if deserted by his friends. Upon this J. E. Clough was sent out the next year, to be at least a companion to the veteran hero. Arriving he found but twenty-five converts gathered from the Telugus, while among the 34,000,000 four other denominations had met with no better success. A new station was soon opened at Ongole, and a church was organized with a membership of eight, by which time at Nellore and one or two other points some fifty more Christians were to be found. By the end of the decade the total had risen to 835, of whom 628 had been baptized within a twelvemonth. As we shall see,

these were but the first fruits of an astonishing ingathering to be vouchsafed within the ten years next ensuing.

China. In 1865 the Tai Ping rebellion was finally suppressed, though only through most substantial European assistance, notably with Ward and "Chinese" Gordon to drill and lead the "Ever Victorious Army," and not until nearly 20,000,000 had lost their lives, with wide-spread and appalling destruction of property in addition. In the missionary realm no doubt the principal event is found in the advent of the China Inland Mission, offspring of the mind and heart of J. Hudson Taylor, who himself is the disciple of the perfervid W. C. Burns. It is the large ambition of this society to reach nothing less than the Chinese Empire in all its parts, at least to plant missions in every one of the eighteen provinces. Already the number of its representatives exceeds eight hundred, by whom after the lapse of a single generation only two or three provinces are left untouched. The government of the organization approaches perilously near to the monarchial in form, since the judgment of its founder is law. "Faith" lines are strictly followed, no public solicitation is made for money, no pledge either of any fixed salary. Greatest stress is laid upon mere evangelization, oral proclamation of the Gospel message to the greatest number at the very soonest, this as distinguished from the educational work, or the rearing of Christian institutions. "Spiritual" gifts are rated far higher than intellectual, so that a liberal education is by no means essential. Laymen are in a large majority, and the number of unmarried women is relatively great. The native dress is commonly adopted, and many feel constrained to confine themselves to native food.

J. HUDSON TAYLOR.

Among the new-comers of this period may be named the messengers of the United Methodist Free Churches, the Scottish United Presbyterians to open a medical mission in Ningpo, and the Irish Presbyterians to begin work in

Formosa, choosing for headquarters the capital city, Taiwan-fu. During the next decade the Canada Presbyterian Church sent G. L. Mackay with others to the same island. It was also now that the S. P. G. entered China, the Presbyterian Church South, and the Woman's Union Missionary Society. E. C. Bridgman, a rare man and eminent among the earlier evangelizers of the Chinese Empire, who arrived at Canton 1830,, within two years started the *Chinese Repository* and was its editor for twenty years, and gave much of his strength to the preparation of a revised translation of the Scriptures, was spared until 1861.

Japan. This fair island realm was now passing through the trying birth-throes, from which she was to come forth into a new and nobler life. Two forms of government had long coexisted, the nominal and the real, with the emperor a mere shadow-ruler and the military shogunate supreme. The treaties made with the various European powers were really illegal and spurious, proceeding only from a vassal who had usured the first place in authority. The system had long been in vogue, so that after a few great nobles, possessed of honors and vast landed estates, came the thousands of their retainers, the sword-bearing samurai loyal and wholly devoted to their lords, and then the millions who were absolute nobodies. The change from all this was sudden and overwhelming. The shogun stepped down and out, restoring supremacy to the emperor, who also came forth from his sacred seclusion and suffered his subjects to gaze upon his face, Son of Heaven though he still was. The great estates were broken up, with the samurai sent forth into the world to shift for themselves. A beginning was made, moreover, in the direction of bestowing political rights upon the mass of the people. Of course, these tremendous revolutions came to pass only through years of confusion, of battle and of blood, nor was the struggle fairly over until after the

sixties had passed. Christianity was still strictly prohibited under the death penalty, so that open missionary effort was impossible. To the three societies already in the field and waiting three more were added, the Baptist, the American Board, and the Church Missionary Society.

The Island World. Beginning with the Dutch East Indies, as we noticed in the Sixth Decade, a notable quickening of missionary zeal in Holland was made manifest by the great increase of organizations for sending the Gospel abroad, and the most of these found their principal work in the Malay Archipelago, whither presently the heralds of salvation were dispatched. But the German Rhenish Missionary Society was already there with representatives found both in Sumatra and Borneo, by whose representations in 1860 Toba Lake station was opened, which since has yielded a rich harvest in souls redeemed from sin and raised in the scale of intelligence. A quarter of a century before this date the same society had begun work among the head-taking Dyaks of Borneo, among the strangest of people, whose houses are commonly built on piles, and numerous families are found dwelling in a single structure several hundred feet in length. War was their chief end and aim, with head-taking as the most characteristic incident. The beheading process was carried on by the wholesale, on the slightest occasion and without ceremony. No man could wed until his valor had been tested by the possession of a fine assortment of such testimonials. The graves of chiefs were fenced with a line of heads, while the pious offering of grinning skulls was the surest defence against evil spirits. We do not need to be informed that at first these Dyaks saw nothing in the least attractive in the story of the Cross. But as it was repeated year after year, even they began to be impressed, with marked changes resulting to hearts and lives. Just now, however, when the worst appeared to be over, in 1859, stirred up by fanatical

Mohammedans, the heathen party rose in murderous fury and killed four of the missionaries, with three wives and several children, pillaged the station and pulled down the buildings. Besides, the Dutch authorities held these afflicted ones responsible for the outbreak. However, with the utmost of heroism the survivors held on, and by 1866 better days began to dawn. In 1847 the Society for the Propagation of the Gospel sent evangelists to North Borneo, the realm of Rajah Brooke in Sarawak, and from that day to this a body of godly and self-denying men have devoted themselves whole-heartedly to the welfare of certain tribes notorious for all manner of evil deeds, nor has their labor been in vain.

To New Zealand English settlers had for years been flocking attracted irresistibly by the fine soil and climate. Nor was it long before, as so often happened in this country when the Indians were in possession, the land question became a burning one between the natives and the whites. No doubt there was fault on both sides, mingled with misunderstandings and fearful blunders. Here were two sets of ideas and interests in direct opposition. And the Maories, with their warlike and cannibal antecendents, were not made of such stuff that patient submission was at all probable in the presence of what they deeply felt to be flagrant wrongs. Therefore a long and relentless war ensued. The old fighting spirit which the Gospel had scotched, not killed, was revived in a wonderfully large fraction of the natives, and too many of the poor Christians under the terrible strain gave way, and by the wholesale apostatized from the faith, and went back to heathen ways. Nor has anything like complete recovery from this sickening disaster ever been gained.

In the New Hebrides no considerable progress can as yet be reported. The situation is altogether too forlorn, the time is too brief for Gospel truth to take root, and the

toilers are altogether too few. Two or three Presbyterian Churches were already united in sustaining the difficult task. During the next decade these were increased to eight, from the Maritime Provinces of Canada, Scotland, and Australia. Inglis, and Geddie, and Paton were at work, with a number of most devoted and faithful and efficient teachers from Samoa and other islands. G. N. Gordon had filled four years with heaviest burden-bearing on Erromanga, among the rest translating Luke and the Acts, a catechism and hymn book. But in 1861 a fearful hurricane desolated the island, and the measles followed causing the death of hundreds. These calamities stirred the superstition of the multitude who were led to believe the presence of foreigners had brought these evils upon them, and in their fear and rage Gordon was set upon and killed, his wife sharing his fate. Within three years a brother, J. D. Gordon, took his place to labor for eight years when he also was murdered, making six missionaries whose lives were willingly sacrificed that these benighted souls might be brought out into the blessed light of life.

In 1863 the American Board deemed the work of evangelizing and training so far advanced in the Hawaiian Islands as to justify, if not also to require, its withdrawal from the management of the religious affairs, that upon the native churches might rest the entire responsibility for maintaining and advancing the kingdom. Though the motive was doubtless a good one, yet the fact has since been made manifest that the action was premature. The native character was too weak, and the Christians, though sincere and earnest were but children in wisdom, while in their intellectual and moral fibre still lingered too much of the virus inherited from long generations of barbarism and superstition.

FOR CHRONOLOGICAL TABLE SEE END OF VOLUME.

CHAPTER XI.

EIGHTH DECADE, 1870-1879.

The period next to pass in review is distinguished by many important happenings in various realms, among which these are but a few from many: The Franco-Prussian war so intimately connected with the transformation of France from a monarchy to a republic, the inauguration of the German Empire and the unification of Italy with the loss of the Pope's temporal power; the settlement of the Alabama claims by arbitration; the embassies of China and Japan to the United States and Europe, with the formal opening of the latter country to the Gospel: the loss by Turkey of these European provinces, Roumania, Servia, Bulgaria, and Cyprus; the enfranchisement by Brazil of nearly 1,000,000 slaves; the end of Livingstone's career, and Stanley's descent of the Kongo. It is not often that so many weighty events are crowded into so brief a space of time, and, surely, taken in the aggregate, they supply abundantly the evidence that "our God is marching on" among the nations and bringing nearer the complete setting up of his kingdom among men.

Six missionary organizations date from these years, of which two are American, the Associate Reformed General Synod soon entering Mexico, and Evangelical Association, with Japan as the first field. Three are British, the Primitive Methodist, the Scottish United Original Secession Church to begin work in India, and the Mission to Lepers, with India as the principal field. Besides these, the Free

Churches of Switzerland organized (Presbyterian and often called Swiss Romande) and soon sent missionaries to East Africa with Lorenzo Marques as one of the principal stations. These few names however by no means represent the entire increase in the number of societies, for with them must be placed not less than half a score of women's societies. A new form of expansion in evangelizing movement, an advanced phase of development, or differentiation, came first prominently into view during this decade. From henceforth women's work for the welfare of women in non-Christian lands, whether physical, intellectual, or spiritual, was to be in women's hands, and was to be performed in women's way.

Hitherto the "parent society," wholly a masculine affair in idea and management, had been all in all. Men had been omnipresent and omnipotent in planning and executing, in both raising and expending money, and had been the main reliance for aggressive work in the foreign field. According to the ancient conception, women, especially among degraded and savage tribes, were a quasi-encumbrance. As wives they might be tolerated with equanimity, sometimes perhaps even welcomed, but scarcely more than for the husband's sake, to enhance his value by establishing a home and bestowing cherishing care. Unmarried women were seldom sent out. Indeed even yet societies not a few can be named which still hold to that archaic opinion. Within a year or two when all the missionaries were gathered from over a large region for conference, after discussion it was voted with great unanimity that the Lord had no work for spinsters to do in these parts. However, as for Christendom as a whole, about a quarter of a century ago a great change came both to conviction and to missionary policy at this point. The patent fact could no longer be ignored that in all the Orient, that is among the bulk of the unevangelized world, one-half the population

was practically beyond the reach of the Gospel, because the sexes are so carefully kept apart, and women live so secluded. Zenana work was started therefore, and naturally with special organizations to push it, which women naturally managed. Then medical work for women was undertaken, with an imperative demand for women physicians. Girls' schools of course must be provided with teachers of the same sex. And, besides, it had become a well established conclusion throughout Christendom that woman was the divinely ordained fashioner of the youthful mind and heart. In various ways the question was forced upon the churches, If woman's sphere of public service is to be so expanded at home, why not also in the sublime effort to redeem Asia, Africa, and the Islands?

As we saw, the Wesleyan and Baptist women of England, and those associated with the Society for the Propagation of the Gospel, were the first to move in setting this momentous innovation on foot, and in the decade preceding the one now under view were followed by those who in this country organized the Woman's Union Missionary Society, the Congregational and the Methodist Woman's Boards. That rill now becomes a great river. The rapid multiplication of these bodies constitutes the characteristic, and by far the most significant, feature of this eighth decade in the missionary realm. No less than ten women's boards date from the seventies, and six from the eighties, or a total of nearly twenty in about a dozen years. And, besides, these are often subdivided territorially into two, five, even eight branches, in order to cover the whole land, securing greater local interest and responsibility. The relations existing between these boards and the "parent societies," or the church boards, range between wide extremes. While for some the realm of initiative and freedom of action is exceedingly narrow, others are to all intents and purposes independent. Except in the chronologi-

cal table there is no need of naming the woman's societies. They are so nearly universal among the denominations that their existence in any given case may safely be taken for granted in the absence of knowledge to the contrary. The change in the personnel at the various stations of the foreign field resulting from this movement appears in the fact that while the number of ordained missionaries is a little more than 4,300, the number of unmarried women is already almost 3,400. As illustrating the change which has come to pass in the relative prominence accorded to the sexes it is enough to recall that, while at the decennial conference held at Allahabad in 1873, covering all India, women were conspicuous only by their utter absence; at Calcutta ten years later, while a few representatives of the sex were present, they received no recognition by having a place on the program but sat mute as spectators; at the third held ten years later still, at Bombay, in addition to constituting about half of the attendance their voices were frequently heard in the reading of papers.

A second phase of notable advance made in the seventies is found in the blossoming out of evangelizing work in countries where for long centuries the Roman Catholic Church has been in absolute control, both in the ecclesiastical and political realm, of course with the teaching and practice of Protestantism prohibited as criminal under severest penalties. So extreme was the horror of heresy in high places that, as truthful travelers tell us, at the gates of Rome strict search was always made, and if a copy of the Scriptures was discovered it was captured and held until one's departure, as if, it were taken through the gates, some deadly virus might be diffused therefrom among the people. The Catholic states of Europe were closed against the Gospel with as much determination and watchfulness as were pagan China or Japan, nor were the states of Spanish-America in a better case. But ever since the extensive

revolutionary movements of 1848 the area of free thought had been slowly enlarging. In 1870 a great impulse was given by the Franco-Prussian war, especially in Italy under the combined influence of Garibaldi and Victor Emanuel. Mexico had attained to religious liberty in 1867, when the legislation of ten years before was made effectual to curb the ecclesiastics, at least from violence; and a vast amount of church property was confiscated to the uses of the state, as well it may have been if, as historians affirm, not less than one-third of all the real estate of the country was in the hands of the priests and the orders, and hence was exempt from taxation. In 1872 alone four churches sent missionaries, the Congregationalists, Methodists, Methodists South, and Presbyterians. Not far from the same time the Methodists South, entered Brazil, the Presbyterians Chili, and the American Board both Spain and Austria. The Methodists invaded Italy the year after the Pope lost the power of the sword.

Africa. A third phenomenal feature of missionary work during this period is found in connection with the expansion of the kingdom within the limits of the Dark Continent, especially in the equatorial regions. Hitherto, except in the extreme southern portion, the heralds of the cross had hugged the coast, and mainly because the vast interior was entirely unknown. But of late explorers not a few had performed each his task of uncovering the unknown, and Livingstone most of all. Stanley's meeting with him at Ujiji on Lake Tanganyika in 1871, their jurneyings together, his death in 1873 near Lake Moero, Stanley's visit to Uganda and subsequent descent of the Kongo, nine hundred and ninety-nine days passing from the beginning to the end of the expedition, all combined to electrify Christendom. Both men had lifted trumpet calls to the churches to rise mightily for Africa's redemption, and right royally did the churches respond, those of Great Britain in particular.

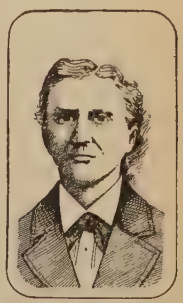
DR. LAWS,
(head of Livingstonia Mission).

Already Coillard, of the Paris Society, had penetrated to the region of the upper Zambesi, and the Universities' Mission was established at Zanzibar, with a cathedral erected upon the spot where a slave market had long stood. And now the Church of Scotland ascended to tne highlands lying to the east of Lake Nyassa to found Blantyre, followed soon by representatives of the London Society, who from Nyassa crossed by the Stevenson road to plant, after much suffering and many deaths, the standard of the cross upon the shores of Tanganyika Lake. The Free Church was not much behind, choosing the western side of Nyassa, with the terrible Ngoni for neighbors, to found Livingstonia Mission, which within a few years began to blossom out into success in conversions and crowded schools. The Universities' Mission now penetrated to the east side of Nyassa, making a center at Likoma. Meantime the Church Missionary Society, which for thirty years had been occupied hereabouts with Krapf and Rebmann for matchless pioneers, had pushed interiorward more than six hundred miles from the coast (1878), crossing Lake Victoria Nyanza with Mackay to lead, with Hannington and Pilkinton to come after and lay down their lives that multitudes might find life in Jesus. After the death of Mtesa (1884) a severe persecution set in, endured heroically by the converts, and then with a great spiritual refreshing came the strange craze for books and ability to read, the development of unusual capacities as teachers and evangelists, and a readiness to undertake self-support. Uganda may well be set down as a marvel among missions.

Nor was West Equatorial Africa forgotten in the haste to enter where the feet of the explorer had trod. It was only twelve months after Stanley came forth from the awful unknown of the interior at the mouth of the Kongo, in 1878, the very year in which his *Darkest Africa* was published that is, seven years before the Free State was set up, that

near where river and ocean meet the Livingstone Inland Mission was planted, the English Baptist Missionary Society and H. Grattan Guinness being active in the movement. Within six years the one station had increased to seven, of which three were upon the Upper Kongo, with the *Henry Reed* above the Cataracts employed to facilitate intercourse and enlargement. In 1884 this mission was transferred to the American Baptists, whose work in Liberia had been abandoned.

Not much occurred upon the West Coast, either in the seventies or the sixties, of which mention can be made in few words. At various points along the 4,000 miles of seaboard lying between Senegambia on the north and Angola on the south, the Guinea Coast of slave-stealing days, twelve societies were at work, all with relatively small gains in souls redeemed and great expenditure of money and life. Beginning in Sierra Leone, the Church Missionary Society had enlarged its field until Yoruba, Lagos, and finally the Niger, were embraced. As far back as 1862 the Sierra Leone Church emerged from a state of tutelage into independence of the mother society, to be blessed with its own bishop and organizations for aggressive evangelization. In 1864 Crowther, once a slave boy, was consecrated in Canterbury Cathedral Bishop of the Niger. The Wesleyans, beginning also in Sierra Leone, had occupied a succession of stations to the southward until their West Africa Mission covered the Gold Coast and the Lagos districts. The course of slavery was now at an end, but alas, in its place had come the curse of rum, working appalling and widespread damage to bodies and souls.



ALEXANDER MACKAY.

North Africa now begins to come into view among mission fields, where for more than twelve centuries Mohammedanism had held complete possession. Only in Egypt, however, has the light thus far begun to shine, and here only among the Coptic Christians representing, with

faith and practice grievously corrupted, a church which once covered the entire region lying between the Red Sea and the Atlantic. Making a beginning in the preceding decade at Cairo and the Delta, marked enlargement was now effected up the Nile valley as far as the first cataract, with Asyut, Assuan and Luxor (site of ancient Thebes) among the stations.

In Madagascar, long so sorely chastened, these were days of greatest rejoicing, for almost all hindrances to the spread of the Gospel were removed, and the good work went forward by leaps and bounds. Europeans were invited to return; the missionaries were soon on hand in greater numbers than ever before; the English Quakers and the Norwegian Lutherans also entered to be, not rivals, but auxiliaries instead; and as the decade was opening the new queen, with her prime minister, applied for baptism, with the public destruction of the national idols soon ensuing, as well as the wholesale destruction of the household gods throughout the capital and the region around about. Within a year or two the number of those who professed to have forsaken idolatry had risen to 230,000, and great increase had come to the churches.

The Levant. The steady decadence of Turkish dominion constitutes one of the most characteristic and most cheering features of the current century, and the last decade had witnessed a serious loss to the Sultan of territory in southeastern Europe. As among other dangerous encroachments upon Islam, Robert College is to be named, with its companion institution across the Bosporus in Scutari, the Girls' College, that splendid achievement of Christian American women, in which in due season by the thousand Oriental women are to receive training in all that most adorns womanhood and clothes it with intellectual and spiritual power. And a third storehouse for moral dynamite was located in Constantinople when the great Bible

House, "the handsomest place of business in the city," was reared, which is really a monument to the sublime faith and works of one man, Rev. I. G. Bliss. Within this structure are gathered the offices and storage rooms of the American Bible Society, the British and Foreign Bible Society, and the American Board, with various printing and binding establishments. The missionary publications include religious books, school text-books, together with weekly and monthly periodicals in Turkish and Armenian, Greek and Bulgarian, which are scattered broadcast to the remotest portions of the empire. No great wonder then that the Sublime Porte is sometimes filled with "righteous" indignation and mortal fear as these accumulated and aggressive Christian forces are contemplated, together with the certain overthrow of Turkish despotism. It was in 1870 that the Syrian and Nestorian Missions were turned over to the Presbyterians, who hitherto had been in co-operation with the American Board, but from henceforth were to work independently. By this time also the Turkish Mission had become so extensive as to make sub-division of territory advisable, with four missions resulting, known as European, Western, Central and Eastern Turkey.

India. The most remarkable ingathering witnessed in the Baptist Mission among the Telugus was easily by far the most spectacular even of the decade, and as such probably it has never been surpassed in missionary history. From the time of Mr. Clough's arrival in 1865 signs of coming blessing had been multiplying on every hand, so that further reinforcements had been sent out. By the end of 1875 the number of church members had increased to 3,837. But the climax of spiritual benediction came in connection with the dreadful drought, famine, and pestilence which befell during the two following years. All through that period of distress and panic multitudes had come professing conversion and seeking baptism, but not until the worst

was over, and a calmer mood had returned, was the ordinance administered which admitted to the church, and even then the examination as to fitness was most careful. But in a single day 1,000 brought their idols to the compound of the Ongole station to be destroyed. Another day 2,222 were baptized, and 8,691 within six months, with thousands of others following annually for several years. From almost nothing a third of a century ago, this "Lone Star Mission" has steadily increased until now the church membership stands at 51,000.

The two great bodies representing the Church of England by this time had begun to lay foundations and to build in almost every section of the great peninsula, and at various important points had attained to no inconsiderable success. The Society for the Propagation of the Gospel had received from the Gossner Society its Chota Nagpore Mission, with its 17,000 Kohl converts, which comprised 300 villages, divided into 35 circles, provided each with a reader who read prayers and instructed inquirers, and was visited regularly by the chief missionary. The most fruitful field of the Church Missionary Society was found in the south, in Tinnevelly and Travancore, where already the native Christians numbered tens of thousands. In regions not very remote the London Society had prosperous missions, among them Trevandrum, Neyoor, and Nagercoil. The strength of the Wesleyans was found in Ceylon and in various portions of Southern India. With few exceptions the ruling religions were so strongly intrenched in the customs, ideas, and prejudices of ages that the task of undermining went forward but slowly. Every gain was secured only after severest toil and test to wisdom and patience.

China. The Chinese were found to be not unlike the Hindus and Mohammedans in this regard. In both countries the mass of humanity was immense, in both also an

ancient civilization was firmly established. But though the growth of Christianity was slow, it was steady and solid. A destructive famine occurred during this decade in which the missionaries showed themselves angels of mercy by their personal ministrations, and the large sums sent at their solicitation from America and Europe to provide measures of relief. Such humanity had never been witnessed in the empire before, and as had happened in India about the same time. deep religious impressions were made, and the number of inquirers was much increased. Among events potent for the advance of the kingdom should be named the invitation sent to Doctors Mackenzie and Miss Howard to visit the sick wife of the great statesman, Li Hung Chang, resulting in her complete recovery, the gratitude and friendship of her husband, and the building of a hospital in Tientsin. But, as displaying the seamy side of Chinese missions, the Tientsin massacre befell in 1870, an outburst of suspicion and hate against foreigners, in which the Roman Catholic missionaries were the chief sufferers. The exciting cause was certain absurdest tales about their stealing children, gouging out their eyes, etc., etc., to procure material from which to manufacture medicine. Nor was it until 1873 that, under the persistent efforts of Russia, the United States, Great Britain, France, and the Netherlands, an audience was allowed with the emperor with the entire ommission of the *kotow,* or prostration in the presence of his majesty as token of inferiority and vassalage. The year following it came to pass that S. Wells Williams, who, on his arrival in Canton thirty years before, had been reported as a "foreign devil," accompanying the American embassy as secretary, and presenting his credentials to the emperor, Tungchi, was actually received on a footing of perfect equality! Even China had learned something during the years intervening.

W. H. MURRAY,
(inventor of an alphabet for the blind).

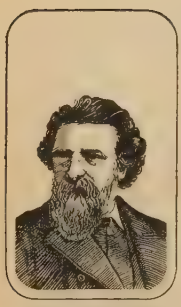
In 1873 the Scottish United Presbyterians began work in Manchuria by sending John Ross with a companion thither, who soon opened stations in Moukden, Newchwang, and other cities. As the decade was closing the Irish Presbyterian Church came thither also, and ever since these two have wrought together in loving co-operation, with substantial fruits of vigorous and wisely directed toil gathered in almost from the first. It was in 1870 that James Gilmour, delegated by the London Society, going forth from Peking to the remote northwest, entered upon his romantic but most laborious and trying career as missionary to the nomad Mongols. Medical work was made prominent as a means of access to the various wandering tribes with which he came in contact, and in his holy ministry nothing seems to have been unendurable in the way of filth and foul odors. Only slight results can be tabulated as yet, in souls redeemed or Christian institutions reared, but the story of his life is most thrilling and inspiring, and his book, *Among the Mongols,* will long remain a classic upon that people and country. In 1871 Mackay entered Formosa.

Japan. In this island empire the political revolution was over and all public affairs were settling down upon the new basis. In 1872 the Japanese embassy appeared in Washington, on their tour through the country scanning with eyes wide open the many marvels of Occidental civilization. Only twenty years had passed since Perry's fleet sailed up Yedo Bay, but behold the stunning marvels of overturning in every realm with which the coming twenty years were to be fiilled. A very furore for change set in. "Everything domestic soon came to be looked upon as inferior; everything from abroad was accepted as superior, and adopted with little inquiry as to its merits"; European costume for both sexes, modes of cooking, drinks, dancing, and cards, among other "improvements," became exceedingly popular. But though falling into not a little folly,

this peculiar people also made choice of much of the very best that Europe and America had to offer, like legal codes, educational system, medicine and surgery, postoffice, coinage, steamships, railroads, lighthouses, etc., etc. Provision was made for a constitution, the Gregorian calendar came into use, and the Christian Sabbath was made a legal rest day for all teachers and government employes. To assist and guide in this momentous transition, scores and hundreds of foreigners were employed, including missionaries in liberal measure, who were already near at hand and had won wide-spread confidence and esteem. Taken in all its parts what an unmatched spectacle was this. At a single leap the great gulf was spanned which sundered the Dark Ages from the Nineteenth Century.

And, best of all, the Gospel profited greatly by this astounding revolution. It was the Western religion at first, and merely as such attracted wide curiosity and even interest. For generations Christianity had been prohibited under the death penalty, with signboards erected everywhere to warn and threaten, but in 1873 these were all removed. Nevertheless for years yet it was necessary for the missionaries to carry themselves with the utmost of prudence and caution. Five societies were already present, and five more came during these ten years: the Methodists, Canada Methodists, Scottish United Presbyterians, S. P. G. and the Union Woman's Missionary Society. The first church, Presbyterian, was organized in 1872, and the year preceding Captain Janes had opened his famous school for boys in Kumamoto, where so many later received the Gospel with such fervor and self-devotion. In 1875 Joseph Neesima returned from America, after an experience full of elements most touching and romantic, Christian in every fibre, in due season to bring his Doshisha into existence, a Christian university, and his monument for all time. This entire decade was mainly one of quiet seed-sowing, and at its

BISHOP PATTESON.



JAMES CHALMERS.

close only about 2,700 converts had been received to church fellowship, and of these more than 1,000 were the fruitage of the last year.

The Islands. A brief statement will suffice to set forth the notable happenings in this realm. In Melanesia two more precious lives were "sacrificed." Bishop Patteson attained to the crown of martyrdom in 1871 in Nackapu, one of the northern islands of the Santa Cruz group, being slain by the savage natives, but only because his vessel had been mistaken for the craft of a party of kidnappers, who not long before in the pursuit of their nefarious business, had paid a visit there, they having designedly painted theirs to resemble the one in which his frequent voyages were made. Then a year later the second Gordon on Erromanga met his death at the hands of a treacherous native. By this time, however, the powers of darkness in the New Hebrides had spent their violence, other fervid and fearless souls took up the Christlike task, and presently converts began to multiply.

In 1870 came James Chalmers to Papua, or New Guinea, the world's largest island, whose soil hitherto had been untrodden by the messengers of peace. The London Society was back of this undertaking. Since then the Australian Methodists have joined heartily in the work of redemption. The population is by no means dense, no advance as yet has been made any considerable distance back from the coast, but at several points churches have been organized, schools have been opened, and each year brings encouraging progress. As for Fiji, it is now well evangelized; and good government is assured, since in 1874, at the unconstrained request of the chiefs, Great Britain took the islands under her protecting and fostering care.

Within the limits of this decade these eminent missionaries ceased from their earthly labors: Duff, Geddie, Livingstone, Patteson, Rebmann, and Selwyn.

FOR CHRONOLOGICAL TABLE SEE END OF VOLUME.

CHAPTER XII.

NINTH DECADE, 1880–1889.

In our world-survey we enter now another period filled to overflowing with striking and even startling events, which also pervade not only the religious sphere, but the political as well. Three important regions divide our attention, with a fourth for interest not far behind. During the seventies both the explorers and the missionaries were wondrously active in the interior of the Dark Continent, but now the place which they then held in the world's gaze is occupied by the statesmen of Europe, upon whose minds had dawned the amazing idea of actually carving up this continent, second for size among the six, covering nearly one-fourth of the land surface of the globe, and dividing it among themselves. Or, as Dr. Cust quaintly puts it: "In former years Europeans used to steal Africans from Africa; now they are trying to steal Africa from the Africans." By what right it would be exceedingly difficult to say, inspired by motives not in the least benevolent, but wholly selfish, and yet, with scarcely a peradventure, their act is to work mightily for the spread of civilization and for the hastening of the world's redemption. Next to Africa, it is Japan with her 40,000,000 in a ferment political, social, intellectual, and most of all religious, which makes all the reverent wonder at the ways of God with the nations. Then just across the sea to the west, Korea has at length caught the impulse from her two neighbors, has opened her ports and invited whosoever will to enter and

exchange commodities, even to ideas, customs and institutions. And finally, in the last year of the decade, Brazil ceases to tolerate longer a crowned head and becomes a republic, so that since that date in the New World everywhere from pole to pole government is of the people, by the people, and for the people. Other minor political changes, which are yet of great moment, will be named in connection with the countries in which they occurred.

Meantime at least two notable steps of progress were taken within the Christian realm, the bosom of the Church, both in the way of differentiation, or division of labor. At first missionary zeal, effort, organization, were mainly undenominational, finding expression in such bodies as the London Missionary Society and the American Board. But ere long each sect began to organize separately, sometimes with an impulse which was purely sectarian and schismatic, but oftener from the conviction that thus so much more could be achieved both at home and abroad. Next followed the *quasi*-separation of the woman's boards from the parent societies. And now appears a division along yet another line, that of age, and the young people begin to hold their assemblies to pray, and plan, and take their share of the burden of sustaining the Gospel at home and abroad. That the time was ripe for this form of development is evident when we recall the origin and growth of the various young people's organizations. The Young Men's Christian Association was already strong, active, and of great religious value, but was altogether independent of the churches. In 1881, however, the Society of Christian Endeavor came into existence, a few years later the denominational Epworth League, a zealous rival, but copied closely from the original, and later still half a dozen more, all substantially the same in form and spirit. The growth has been phenomenal, the total membership having already passed the 6,000,000 mark and is scattered all the world over. The

organization first named, which is by far the largest, is also making splendid advances in its spiritual activities with its quiet hour, mission studies, Tenth Legion, and latest pledge, "I will make money for God." Already local societies by the score and hundred are found supporting each its own missionary. Of all this the meaning cannot but be a marked advancement of the kingdom of God, both at home and in all unevangelized lands.

But, if possible, the operation of the divine Spirit upon the hearts of the young, to arouse them and furnish for larger service, appears more unmistakably in the Student Volunteer movement, which is another product of the last twenty years. This remarkable phase of missionary enthusiasm, like the one just named, is altogether "irregular," that is, it originated outside of both the boards and the churches, and without consultation with either, but has already sent thousands of choice spirits into the world-field who otherwise would almost certainly have remained at home, while a new form of pressure is brought to bear upon Christendom, one not easy to withstand. Here are thousands more all prepared, eager and waiting, with only the means lacking with which to set forth. And now that both men and women are engaged in missions, and both young and old are in cooperation, the way would seem to be prepared for a general and unprecedented advance upon the kingdom of darkness throughout the wide world.

In such various and most impressive ways was the Great Captain uttering his word, Speak unto the children of Israel that they go forward. And as if in obedient response to the divine challenge, nearly a half-score new missionary societies were formed, with few exceptions among denominations which had hitherto been hesitant, laggard, indifferent, perhaps too busy proselyting at home, but had now caught the contagion of zeal and set out to do their part. These names will suffice: Canada Congrega-

tionalists, Colored Baptists, German Baptist Brethren, Methodist Protestant Church, American Christian Convention, German Evangelical Synod, and Seventh-day Adventists. In Great Britain, the North Africa Society, Bible Christians, and the Lady Dufferin Fund. The last named is philanthropic rather than religious, with only physicians and nurses as its representatives, and only hospitals, dispensaries and medical training schools for its instrumentalities; but notwithstanding, by ministering generously to the physical woes of Indian womanhood, is doing abundantly the blessed work of the Great Healer. To the number of woman's boards seven were added (see chronological table for the names), and ten new missions were opened on heathen soil, four of them in Africa, and four in Korea.

Africa. As already intimated, well nigh everywhere within the boundaries of this continent the process of exploration was substantially ended, while an astounding process of exploration was inaugurated and carried far forward. The beginning of European occupation had occurred centuries before, but, except on the part of Portugal, was quite insignificant as to any effect upon the population as a whole. In South Africa Great Britain now held possessions extending several hundred miles back from the Cape. But everywhere else, omitting a few points upon the West Coast, native rulers bore full sway. North Africa had long accepted the suzerainty of the Sultan, though in the thirties the French had established a colony in Algeria, with limits steadily enlarging, especially towards the south. But now another European power was to enter and make its presence felt most profoundly. The Suez Canal, a triumph of French genius and engineering skill, had been completed in 1869, and in 1875, by the purchase of the Khedive's shares of stock for nearly $20,000,000, Britain had come into practical ownership, a most sagacious transaction, since now she could control this priceless pathway to

her Indian possessions. Next, in 1882, a rebellion broke out in the land of the Nile, which, imperiling the financial interests of certain heavy bondholders, compelled an armed interference on the part of both England and France. Later the latter withdrew, leaving the former to manage all public affairs under the nominal headship of the Egyptian ruler. Almost at once, in genuine Anglo-Saxon fashion, under British influence a series of radical reforms were inaugurated in taxation, the administration of justice, the payment of wages in place of forced labor, and a succession of public works came into being of the greatest public utility, like dams and canals to increase the area of arable land. No opportune time for withdrawing has yet been discovered, but on the contrary the necessity of remaining has greatly increased. In 1883 arose the fanatical Mahdi conquering the Sudan and advancing towards Upper Egypt. Gordon was sent against him the next year, but only to meet his death at Khartum. And ever since the task, only just accomplished by Kitchener, has been how to retrieve what was then lost. Since Britain has held control civilization and Christian missions have had free course.

The next movement towards European sovereignty was made in West Equatorial Africa, and resulted from Stanley's greatest achievement in making known to the world Africa's greatest river. Even before his memorable descent of the mighty Kongo, King Leopold II. of Belgium had been seeing visions and dreaming dreams of a possible region in the vast interior, into which the blessings of commerce, intelligence, civilization might be introduced, and had called a congress of explorers and travellers for counsel. When Stanley's *Through the Dark Continent* appeared, he was appealed to to prepare the way for such a humanitarian enterprise, accepted an appointment to secure the consent of the numerous "kings" resident in these

remote parts, to purchase steamers, build roads, and further explore the immense stretches of the upper river, and devoted five years (1879-84) to the herculean task. Meantime the Berlin Conference had been called, composed of fourteen nations of Christendom, to frame a constitution and by-laws, rules and regulations for a proposed government, and early in 1885 the Kongo Free State was constituted, with a population estimated at 30,000,000, and an area of over 1,000,000 square miles, or about one-twelfth of the entire continent, with King Leopold as sovereign. Free navigation and free trade were guaranteed to all nations, with liberty of conscience and religious freedom to both foreigners and natives. All traffic in slaves was forbidden, and was to be broken up and punished with greatest severity.

But meantime others had been thinking along similar lines, in particular in Germany and France. Bismarck had not long since brought the German Empire into being, and remembered that his fatherland was painfully lacking in colonies. He was also searching the earth's circumference over for unoccupied territory which might easily be appropriated. Certain islands in the Pacific had fallen a prey, a large slice of New Guinea included. Now, behold, here lies a continent at his mercy. Resolution and vigor never served him a better turn then when, in the summer of 1884, he dispatched three several parties to stake out each a liberal claim and hold it in the name of the Kaiser. The first stroke was made on the West Coast in Kamerun and Togoland by hoisting the German flag, the next followed a little later far down the coast in what is now known as German Southwest Africa, by displaying the same token of German ownership, with a third similar demonstration succeeding within a few weeks in the region lying back of Zanzibar, which at present constitutes German East Africa; in all embracing some 900,000 square

miles, with a population estimated at 6,000,000. With all these high-handed doings in progress, it was not to be supposed that France would remain an idle spectator, but she too was on the alert, and added to her colonial possessions by appropriating large areas near the mouth of the Kongo, on the upper Niger, in the Lake Chad region, and since in Madagascar. Italy's earth-hunger was sated by grasping at a section lying to the east of Abyssinia, with a strong hope of possessing that kingdom also. As for Great Britain, she seems to have been caught napping by the astute German and French statesmen, but soon roused herself to meet the emergency with vigor, and to lay hold of the lion's share. Certain chartered companies were organized, like the Royal Niger, the South Africa, and the East Africa Companies, and by fierce protests she so far cut down the limits of rival claims as to save for herself a large fraction of the very choicest portion of the continent. When the carving process was ended it was found that of the 12,000,000 square miles lying between the Mediterranean and the Cape only about 2,000,000 were left in native hands. Surely, never before since the world began was such a prodigious transfer of territory made, affecting the well-being of so vast a population. What by comparison was the partition of Poland, or the changes wrought by Napoleon in the political map of Europe? Even the famed conquests of the Roman legions were insignificant by comparison . Immense regions have often been overrun by the sword, but here we see nearly one-fifth of the earth's surface changing hands, within a decade passing from savage rule to civilized, and well nigh without the shedding of blood! All which, with the certain following of good order, the varied appliances of modern civilization, and the universal spread of the Gospel, cannot but hasten by centuries the redemption of this most benighted of the earth's grand divisions, the day when Ethiopia shall stretch out her hands to God.

Though the activities of explorers and ambitious statesmen are to be deemed divine agencies for the advancement of righteousness upon earth, nevertheless a most fatal lack would be found, if missionary agencies direct and formal were omitted. Therefore it is pleasant to notice that the churches were at least in a fair measure ready to improve these new opportunities. Beginning upon the Mediterranean coast: Of Egypt it will suffice to suggest that the presence of a British administrator and of British troops, with the introduction everywhere in public affairs of European ideas and methods, was a continual source of encouragement in the realm of evangelism. Upon Moslem fanaticism and intolerance was put a most healthful restraint. Miss Whately's educational work among both Coptic and Moslem children was now at its best, while the influence of the American Mission was steadily extending on every side. Its churches and schools were prospering, and by a colportage system, including distribution of the Bible and abundance of other literature, multitudes were reached. For the "Barbary States" nothing directly was undertaken until 1881, when the North Africa Mission was formed, on general "faith" lines, with unmarried women in a majority among its agents in the field, and with great emphasis put upon medical and educational instrumentalities. It was not long before Morocco, Algeria, Tunis, and Tripoli were occupied, with Lower Egypt added in the next decade. No society has a harder field to till than this one, whose population of at least 12,000,000 is almost exclusively Mohammedan.

Passing on to the West Coast, it was a capital event for Christianity which occurred in 1886 when the Royal Niger Company was chartered, a trading and political association clothed with supreme authority over some 500,000 square miles and perhaps 25,000,000 of inhabitants. Within this imperial realm the power of the Gospel was

scarcely felt as yet, although Crowther had been bishop for a score of years. In 1872 the first converts had been baptized, but a persecution soon broke out and continued for four years. In 1889 St. Stephens's cathedral was dedicated, costing nearly $10,000, which was contributed by the native chiefs and people, and with about 8,000 in attendance at the service. This marvel was witnessed in a region where not long before "cannibalism was rife, human sacrifices were offered at the burial of chiefs, the fetish temple was paved and decorated with the skulls and bones of enemies who had been killed and eaten, and among the most sacred gods were the lizards that infested the town."

As for the Kongo Basin, to which the English Baptists had come as pioneers in the decade preceding, two or three other societies were now ready to break ground for the kingdom and sow the good seed. The long and toilsome passage around the cataracts had been made by the heralds of glad tidings. In 1884 this mission was turned over to the Baptists of America. Three years before the Swedish Mission Union had reached the waters of the Upper Kongo, four years later Arnot opened work in Garenganze in the remote southeast portion of the basin, and in 1889 the Kongo-Balolo Mission was founded by the East London Missionary Institute, taking for its share of the roomy field a region lying above Equatorville. At most stations the climate proved deadly to Europeans, and ere long graves by the score told how costly a task redemption was to be.

It was now that the American Board founded a fourth African mission, choosing Angola, a Portugese possession, and a district situated upon the plateau lying back of Benguela about two hundred and fifty miles from the coast. The first missionaries were scarcely well fixed in their new homes when the traders, fearing that their presence would seriously interfere with dealings in rum and slaves, stirred

DR. STEWART, (Free Church Mission, Lovedale).

up the chiefs to expel these intruders, with such success that for some months the station was abandoned. The civil authorities, however, interfered and made such representations that finally the chiefs so far changed their minds as to send to the coast a hearty invitation to return. Reinforcements were also presently forthcoming, in 1889 the Canadian Congregationalists opened an affiliated station in the same region, by which time converts had begun to multiply and a church had been organized.

In South Africa two noteworthy events must be mentioned. As we saw, the Wesleyans were early in this portion of the field, and pushed their enterprises with vigor on every side. Such large measures of success rewarded their labors that in 1882 the time appeared to have arrived to bestow independence and require self-support. Therefore in that year the South African Conference was constituted, including all churches lying to the south of the Vaal, with a membership which has since reached 46,000 Negroes and 5,000 whites. Thus these multitudes of adult children, after years of loving nurture, by the mother society are prayerfully cast upon their own resources and left to shift for themselves, with only the Spirit and the Word on which to rely. The London Society was even earlier in making Christ known hereabouts, and in 1889 came its call to take a similar step by surrendering all its churches in Kaffraria to be organized into the Cape Colony Congregational Union, whose members two years later, according to the official census, numbered 70,000. Evidently in these two cases, at least, missions are not a very conspicuous failure.

In East Africa and Uganda sore trouble had befallen. Mtesa had died to be succeeded by Mwanga, his worthless and vicious son. The Jesuits entered to excite opposition and the Mohammedans added their malicious schemes. Several years of violence and confusion followed with perse-

cution and death ensuing to the few who had openly confessed Christ. In 1885 Bishop Hannington was captured while on his way to be head of the mission, and by the king's orders was speared to death. The next year large numbers were arrested, and thirty-two were burned alive in one huge pyre. The test applied was, "Do you read?" and if the answer was in the affirmative, the sentence was, "Take him and roast him." The Imperial British East Africa Company was in nominal control, and was doing everything possible to preserve public order and protect the lives of the missionaries.

It only remains to add a few words about Madagascar, where now not pagan, but "Christian," doing was threatening the good cause with disaster. For the French had begun seriously to urge their claims to ownership in this island, and to support them with an invading army. Four years of war ensued, with various savage tribes subsidized to cooperate against the queen, but with such slight progress made towards conquest that at length peace through a treaty was welcome to the invaders. Throughout this period of severe trial the Malagasy rulers and Christians carried themselves in a manner most reputable.

Western Asia. The eighties beheld no changes of a striking character in the Turkish or Persian missions, and only a glance at Arabia is required. Thus far the land which gave birth to Islam had remained untouched by the Gospel. But in 1885 Ion Keith-Falconer, a Scotch nobleman, with his wife, formed plans for a mission to the Moslems dwelling in the region tributary to Aden, paid a visit to the region, and resolved to settle at Sheikh-Othman, ten miles out from the fortified post. By the beginning of 1887, with a medical missionary, they were ready to open work with everything to cheer and encourage, but when only a few months had passed this rare soul, this brilliant scholar, with a devotion comparable to that which con-

sumed Henry Martyn, had yielded up his life that Arabia might be saved. The Scottish Free Church was intimately connected with the enterprise, which in one form or another has been ever since continued.

Japan. Neither in India nor China were the happenings especially notable, but not so in the Land of the Rising Sun. This was the fourth decade since Perry's guns had wakened these islands from the sleep of generations. After ten years a political awakening had occurred, after another ten an intellectual arousing had succeeded, and now the religious counterpart was present. Liggins and Hepburn and Verbeck had entered in 1869, during the seventies the number of societies represented had risen to fifteen, and in the eighties reached twenty-six. As reinforcements poured in, new stations were opened where good congregations were easily gathered, including many merely curious to see and hear the Europeans, but always some who listened with deepest interest. Converts began to multiply, who in many cases were fervid and had a mind to work. But further, it happened probably as never before in Christian history that the bulk of the first thousands who turned from the worship of idols to the living God were from the middle-upper classes, the knights of feudal times, the literati, young men of force and social standing, the future leaders of the people. The entire decade was a season of revival, in which the kingdom of heaven went forward not by slow steps, but by strides and leaps. Conversions were marvelously numerous, those professing godliness increasing at the rate of fifty per cent. annually, and during one year at the rate of sixty-seven per cent. The Western world looked on with amazement, scarcely able to believe the reports sent home of such wholesale ingatherings. It really looked as though the complete evangelization, and even Christianization, of the empire was nigh at hand. But then, under the influence of a variety of cooperating causes, the

flood of zeal began to subside. In the closing year of this period the additions to the churches amounted to 5,677, but fell off the next twelvemonth to 1,129, and were fewer still the year after. By this time the Scriptures were found in Japanese, the New Testament appearing in 1880, and the Old Testament eight years afterward.

Korea. A new name now appears in the mission field. This peninsula like its two greater neighbors on either side had for long resolutely refused to exchange courtesies with other lands. Whoever approached was ordered off. The French had sent a fleet with demands, but accomplished nothing, while the United States had made two attempts with cannon shot for emphasis, with no better outcome. Finally, however, in 1882 by the latter power a treaty was secured, three ports were thrown open to commerce, and a minister-resident was received by the king with permission to reside at the capital. The genesis of Protestant missions followed without much delay.

Indeed, for a decade already the Gospel leaven had been silently at work. John Ross was carrying on a campaign of evangelization in Manchuria just over the border beyond the Korean Gates. At these gates every year a great multitude assembled at a fair and to trade with the Chinese. This man of God made use of these occasions to win these strange people to the truth, then proceeded to master the language and to translate portions of the Gospels, which by willing Korean colporteurs were scattered through various cities and towns, with the surprising result that no less than eighty sought him seeking baptism, he not being allowed to enter the land. At length, in 1884, the Presbyterians transferred Dr. H. N. Allen from China to Seoul, with Mr. Underwood following soon. In the autumn of that year a serious riot occurred in the city, in which several men of high rank were slain or covered with wounds. Among them was Min Yong Ik, the king's

nephew, dreadfully cut, and at the point of death from loss of blood. Dr. Allen was called in and such was his surgical skill and such his success that the whole region was filled with amazement. He was soon appointed court physician, later another missionary, Miss Ellers, M. D., was made physician to the queen, and a royal hospital was built at great expense with Dr. Allen in sole charge. The entrance of the Methodists was made within a twelvemonth, who opened schools called Yi Wha, that is, "For the Training of Useful Men," and a hospital afterwards honored by receiving from the king a signboard bearing this legend in Chinese character: "Wide Spread Relief Hospital." Before the close of the decade three additional societies had begun work: two Canadian organizations, the Australian Presbyterians, the Society for the Propagation of the Gospel, and early in the decade succeeding the Presbyterian Church, South. And yet, thus far the land was not formally open to the Gospel, while as late as 1888 edicts were published forbidding the teaching of Christianity. However, some converts had been made, and two or three churches had been organized.

Spanish America. The phrase stands for one entire continent, the third for size, and a large fraction of another, representing nearly 50,000,000 of inhabitants; but the missionary story is comparatively brief, since the laborers engaged in evangelization are so few, and the time is so brief since the pioneers took up the task. The fact is worthy of special note that with few exceptions, such as the Moravians in Dutch Guiana, the British and Foreign Bible Society, and the South American Missionary Society, the successor of Captain Gardiner's Patagonian Missionary Society, with work largely among European colonists; the redemption of all these states has been committed to their great sister republic upon the north, from which also all their political institutions are directly derived. It appears

as though by common consent the Protestant Christians of Europe had concluded that the famous Monroe Doctrine was just as sacredly binding in the religious as in the political realm. The recent origin of missions is to be attributed to the fact that only recently has it been possible to proclaim a pure Gospel, so intensely Roman Catholic was the entire population, so closely connected were church and state and both so absolutely intolerant.

Beginning with Brazil, the Presbyterians, both North and South, were early to enter, and in 1888 were wise enough to federate their churches in three presbyteries and a synod. In 1876 the Methodists came in as auxiliaries, and the Southern Baptists in 1881. To all most efficient assistance is rendered by both the British and American Bible Societies. Almost all the missions are planted on or near the coast, while the vast interior is wholly untouched. The Methodists entered Argentina in 1836, and since have extended the theater of their activity into both Paraguay and Uraguay. In each of these three states Catholicism is established by law, though other churches are tolerated, and in the Argentine Republic, the largest state after Brazil, the government is liberal, with education and public improvements and immigration encouraged. In Chili by this time the Presbyterians and Methodists had established themselves, tolerated by law, though Catholicism is the state church. In Peru the public teaching of Protestantism is illegal, though to some extent Methodists, Anglicans and Jews who assemble for worship are not interfered with. In Colombia non-Catholics may preach and freely propagate their tenets, so long as they do not go "contrary to Christian morals nor the law." In Bolivia, Venezuela and Ecuador the Roman Church practically rules without a rival.

In Central America the case is quite similar. At least only two of the six states are evangelized in any degree.

Upon the Mosquito Coast the Moravians have been at work among the native races since about 1850, and in 1883 the Presbyterians sent missionaries to Guatemala, locating at the capital. In the chapter preceding mention was made of the entrance of several societies into Mexico, and in this decade three more made a beginning in the same country. The laws are here sufficiently liberal, but priestly malice suffices almost everywhere to excite bitter opposition, so that every advance is made only after a prolonged struggle. In Ahualulco the leading ecclesiastic stirred a mob to set upon Mr. Stevens, a missionary of the American Board, whose doors were broken open, all his goods were stolen or destroyed, and he himself was brutally slain. The American Bible Society, here as throughout Central and South America, is second to none as an instrumentality for the furtherance of the truth.

FOR CHRONOLOGICAL TABLE SEE END OF VOLUME.

CHAPTER XIII.

TENTH DECADE, 1890–1899.

It is pleasant to notice that this last of the ten-year periods of the first century of modern missions is by no means the least among them for important events, but instead takes rank among the very foremost. To begin at home: The war was waged which ended forever Spanish tyranny and misrule in the New World, and even expelled her from Asiatic waters, thus terminating her colonial career. Or, regarding the same event from the other side, by that conflict the United States was thrust forth from isolation within the limits of the Western Continent, and, without in the least intending it, by the possession of Porto Rico and the annexation of the Hawaiian Islands, as well as by the protectorate assumed over Cuba and the Philippines, has begun to take her share of responsibility for the well-being of the world at large, by direct efforts to carry her political ideas to distant lands and to reproduce her institutions. From henceforth Britain and America are well nigh certain to cooperate heartily for the advancement of intelligence, liberty, justice, and Christianity. That is, the entire Anglo-Saxon race, the most numerous and mighty of all civilized peoples, will act together for the furtherance of noblest ends. To the British Empire has come substantial development, as seen in Australasian federation substantially achieved in recent months, and in the momentous results flowing from Kitchener's victory at Khartum.

The Columbian Exposition must be named among the great happenings, with the World's Congress of Religions among the most startling features, as well as among the most characteristic, if not also among the most encouraging signs of the times. The steamship, the railway, telegraph, printing press, and many another modern instrumentality, are bringing the nations together and making them acquainted, are binding them together by many close ties. The Peace Conference has come and gone, nothing less than an epoch-making event. That the Czar should have desired or thought of such a gathering is a marvel, and more that so many governments were represented, the discussions were so fraternal and earnest, and that so much was actually accomplished. Who can doubt that from henceforth arbitration has at least begun to take the place of war as a mode of settling differences between nations. The success of the Venezuela arbitration will give an additional impulse in the same direction. The blessed presence of the Red Cross is assured for all future wars and times of public calamity, to reduce human suffering to a minimum. The admission of Japan into the family of nations on terms of perfect equality is another wonder not to be omitted. None of these phenomena were possible much before the end of the nineteenth century, and all together are but the expression of the same divine impulses which are everywhere struggling for mastery. Even the universal and indignant outcry against the Dreyfus iniquity is a most hope-inspiring demonstration. A hundred years ago his incarceration on Devil's Island would scarcely have been noticed outside the circle of his intimates.

Within the distinctively religious or missionary sphere, though the occurrences have perhaps not been quite so impressive, yet on the whole they are well in keeping, and abundantly sufficient to strengthen faith, courage, and expectation. The great London World Missionary Confer-

ence was so eminently successful that a second similar gathering is all arranged for in New York for the opening year of the twentieth century, while this year has been made memorable by gatherings of delegates representing the Reformed Churches (Presbyterian) and the Congregationalists. To the great sisterhood of missionary societies several have been added. One is the Christian and Missionary Alliance, modeled somewhat after the China Inland Mission, with "faith" as a fundamental principle, with prayer as a substitute for medicine, and the supreme emphasis laid on "spiritual" gifts. A number of fields have been occupied,, but so recently that definite results cannot yet be tabulated. Early in the decade the Universalists put forth their maiden effort in missions, choosing Japan as the scene of their experiment. The Reformed Episcopal Church through a Woman's Board has recently sent several to India. The Church of God (Winebrennarian) also, though hardly in keeping with its name, dating from 1830, has only just dispatched its first messenger, a woman, to enlighten the darkness of the pagan world. One of the newest of the denominations, the United Evangelical Association, has taken the initiatory steps to enter China. The Arabian Mission, now under the care of the Reformed (Dutch) Church, though really having its origin in the ninth decade, did not make its advent into its chosen field until 1890. The Presbyterian Church, South, has added two to its missions. Lapsley and Sheppard, the latter a Negro, were assigned to the Upper Kongo and located upon the Kassai affluent, and a party was also commissioned to proceed to Korea to assist that people in making the critical transition from the conservative past to the aggressive future.

Africa. Passing once more to the unevangelized world, as we saw, only a small fraction of its vast area remains in native hands, while with the multitudinous en-

gineering schemes in progress, railways, telegraphs, mines of gold, diamonds, coal, etc., making an immense immigration a certainty in the near future, it must be that the long reign of barbarism, superstition, violence, and slavery, will soon be ended. The last struggle will be fought with the climate, a foe which the materia medica of years to come may be able to vanquish. On the whole, the most important changes for the better have occured at the northeast, and in the valley of the Nile. Britain will soon round out two score years of signal service for the millions of Egypt, with a fine catalogue of benefits bestowed, and the great dam at the lower Cataract perhaps among the chief. But, besides, far up in the Sudan some 20,000,000 have been delivered from the terrible despotism of the Khalifa, and the boon of good government has been assured. With the railroad completed from Cairo to Khartum, and the spirit enthroned which finds expression in the Gordon Memorial College, no doubt those hordes of fierce Moslems will rapidly learn to walk in the ways of reason and of peace. The Church Missionary Society at the very soonest will have its representatives actively at work in all this region and no doubt other bodies will hasten to bear a part. The American Mission in Egypt has recently taken an important step forward by organizing its churches into three presbyteries which are all combined in the Synod of the Nile.

Upon the West Coast the chief happenings have been in the neighborhood of the Niger and the Kongo. The Royal Niger Chartered Company played nobly its part by keeping order, by punishing severely all native evildoers, and by developing commerce; and now as the century closes resigns its stewardship to make way for a more direct form of government by Parliament. In the first year of this decade the Church Missionary Society planned a mission to the Mohammedan tribes of the Central Sudan

which speak the Hausa and Nupe tongues, a large pupulation possessed of superior intellectual qualities, with Robinson and Wilmot Brooke as leaders, but within a few months both were in their graves. So many deaths occurred that for the time the project was suspended, and only just now has the way been opened to make a second attempt, the agents chosen being two or three young men whose training in the two languages named has already been secured while tarrying in Tunis. Upon the Kongo no surprising advance has been made in the realm of evangelism, though several societies have occupied new fields, and those already at work have opened new stations. The Free State authorities have displayed no slight energy in preserving order throughout their vast realm of savagery, in particular making most strenuous endeavors to suppress slavery. The completion of the Kongo Railroad past the cataracts, two hundred and sixty miles in length, means far more than any can now appreciate for the almost boundless interior, since it makes easily accessible to commerce the many thousand miles of navigable water on the upper streams, and by steamer one may penetrate from the Atlantic to points not very far from the westernmost stations of the Uganda mission, thus changing to actual history Krapf's dream of a chain of missions spanning the continent.

In South Africa just now material advancement constitutes the chief feature, and centers mainly in the recent marvelous discoveries of mineral wealth for which the two names, Kimberley and Johannesburg, stand. Already both for diamonds and gold Africa leads the world, while besides, the climate in these parts is healthful for Europeans, and the agricultural resources are by no means inconsiderable. Therefore a large civilzed population will ere long be found stretching far northwards from the Cape. More than a thousand miles of railroad will greatly hasten the day. Ascending the East Coast towards the Zambesi,

the American Board has removed its East Central Mission to Mt. Selinda, upon the plateau back from Beira, while under the lead of Bishop Hartzell the Methodists are at once to open a mission in eastern Rhodesia.

In Eastern Equatorial Africa the societies which entered in the seventies have pushed steadily forward, and besides two new ones have been added, both German, the Moravians and Berlin I., located not very far apart in the region lying between Lakes Nyassa and Tanganyika. No special mention need be made of more than two missions, where the wonderful works of God have been witnessed during the decade in many souls redeemed from sin. First, the Livingstonia Mission of the Scottish Free Church, located well up the western coast of Nyassa, after twenty-three years of seed-sowing, often in tears, is now permitted to rejoice over the ingathering of a bountiful harvest. For two years the work of grace has continued with no indications as yet appearing that the end is near. Already the native church numbers 1,000, with 2,800 catechumens in addition, and 10,000 in the schools. Among the toilers are found 173 native teacher-evangelists, with 500 others under training to be artisans teachers, evangelists and pastors. In Uganda also, in spite of serious drawbacks, the Spirit has been present with renewing power. As the decade was opening Mackay finished his earthly career, one most remarkable in many years. In place of Bishop Hannington, Tucker presently came to push an aggressive campaign against the powers of darkness. For a few years all political disturbances were suppressed and then came a great turning from idols to the Lord, with hunger for the Word as one of the most marked features. To learn to read became well nigh a craze, and then a desire to possess at least a portion of the Scriptures. At length, two or three years ago, it seemed for the first time prudent for women missionaries to enter the field and several were sent. Since

then, however, months of war have followed, with Mwanga again as the chief mischief-maker, and Pilkington one of the victims. With the more than six-hundred miles of railway from the coast to be completed in a few months, the times of serious trouble are quite certain to be over, and the indications all unite to produce the conviction that Uganda is to become one of the most successful and important of missions. The people possess elements of great power, and already the communicants number thousands.

In Madagascar for the better part of a generation the churches had had rest after long years of persecution, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. But now a second scourging, in some respects even more desolating than the first, was at hand. For some centuries France had claimed certain shadowy rights of ownership, had recently made an unsuccessful attempt to gain a lodgment in the island, and in 1895 again dispatched an armed force determined to make conquest at any cost. One or two campaigns sufficed to penetrate to the capital and overcome all resistance. After a few months the queen was first dethroned and then deported, and a purely French government was inaugurated. Of course the months of confusion and strife culminating in the setting up of foreign rule brought greatest detriment to all forms of missionary work, and the damage was increased by the seemingly insane jealousy displayed towards the English missionaries. Many buildings were seized and held for military purposes. Most mischievous of all the Jesuits flocked in in great numbers, plied their arts most cunningly, and at least gave the universal impression that they were in high favor with the new government. Wholesale attempts were made to carry the entire body of Christians over to Rome, church buildings, school houses, and other mission property included. But in later months the situation has changed

much for the better. Slavery has been abolished, and perfect religious liberty has been proclaimed. Several of the buildings which were seized have been returned, or else paid for. Even the Jesuits have been brought to decency and modesty. While General Gallieni was in power, a deputation was sent by the London Missionary Society to hold a conference with him and arrive at an amicable understanding, with most excellent results. And finally, in part as a wise precaution, and in part because in the schools the use of the French language is compulsory, the Paris Missionary Society (an organization in the hands of the Protestant churches of France) was invited to take over large portions of the work. The offer was accepted, and already several preachers and teachers have been sent out. Though long time will be required to recover from the serious damage received, yet on the whole the outlook is hopeful.

Western Asia. Nowhere else on the globe were such woeful scenes witnessed as those which attended the wholesale massacre of Armenian Christians occurring at various points throughout Eastern, Central and Western Turkey. At least 100,000 lives were destroyed by downright butchery or starvation, with multitudes of widows and orphans left behind and thrown upon the charity of Christendom. Apparently the excuse, the immediate impulse, was found in the insane fear of the Hunchagists, who were plotting rebellion and revolution against the Sultan's rule, but nothing can be alleged which will go far to soften the guilt and shame of those measureless atrocities which spared neither age, sex, nor condition. The hand of the government can be clearly traced, the soldiers were the chief instruments, and no attempt has been made to punish the guilty. The only relief from these horrors is found in the heroism of the missionaries, and the sympathy manifested in generous relief measures undertaken in America, Great Britain, and

upon the Continent. As for the former, not a man or woman flinched through fear for personal safety, but all stood courageously and most lovingly, like veritable ministering angels, doing each to the full his duty to the suffering multitudes. And as a result, after a paralysis of terror lasting some months, a reaction has set in, a marked turning towards godliness. Indifference was largely gone, prejudice was broken, bigotry was softened, while in many quarters touching demonstrations of gratitude were made. It may not be amiss to deem the recent loss of Crete, its transfer to the suzerainty of England, as a part of the providential vengeance already inflicted upon the Sublime Porte, the chief criminal concerned in the butchery of innocent thousands. The cry of the righteous is, O Lord, how long?

Passing on to Persia, the work should be mentioned of the Church Missionary Society, which though yet in the initiatory stages, compassed about with difficulties, and with not many tangible results to tabulate, is yet in good hands, and likely in due season to make efficiently for the redemption of this Moslem land. It was here that Henry Martyn sojourned early in the century, not many months before the lamp of his life burned out, and while he toiled upon a Persian version of the Scriptures. Though the society named above has nominally held this field since 1875, not much aggressive work has been undertaken until within the last ten years. In 1894 came Bishop Stuart, formerly missionary in India, and later bishop of Waiapu, New Zealand, to organize and lead forth. The chief centers are Julfa, Kirman and Baghdad.

Just as the decade was opening another mission to Mohammedans was founded, showing that the spiritual needs of the 200,000,000 followers of the Prophet of Arabia are not altogether forgotten. Starting as an independent movement, the Arabian Mission was finally adopted by the

BISHOP THOBURN.

Reformed (Dutch) Church. Passing by Aden where the Keith-Falconer Mission of the Scottish Free Church is established, stations were opened in and about the Persian Gulf, with Muscat, the Bahrein Islands, and Busrah on the lower Euphrates as the principal points. The difficulties are appalling, including Moslem bigotry and fanaticism, and the climate so trying that several have already fallen victims. British influence, however, is widely felt in those parts, and considerable success has attended Bible colportage. Some exploring tours have been made well towards the interior, with encouraging reports concerning facts ascertained and treatment received. This mission is especially fortunate in having had from the beginning the services of men gifted and devoted like James Cantine and S. M. Zwemer, the latter of whom has done most effective work with his pen.

India. Famine and plague have been in the forefront for several years among the hundred millions of this great peninsula, the government has been engrossed with attention to measures of relief and prevention, while Christendom had added to the sums bestowed upon church and school work, large benefactions with which to fight hunger and disease. The insane opposition to necessary sanitary regulations, centering in scruples begotten of caste, affords a striking illustration of the unfitness of the dominant religions to hold their place in popular esteem, or even to long survive, in the midst of modern intelligence and the teaching of science. The most notable religious movement of this period has been found in the Methodist Mission in North India. For several years together, on the part of certain lower castes, or out-castes, a turning to Christianity almost en masse has been witnessed, with baptisms by the ten thousand resulting. During the same years, in almost all the stronger missions, the steady growth has been most encouraging. The wide spread interest excited by the lec-

ture courses of President Barrows and Principal Fairbairn in all the larger cities of India are among the cheering signs of the times.

China. In this empire political events have been startling in the extreme at various points, and in some cases have approached the ominous; such as the Chino-Japanese war, with every victory whether on land or sea on the side of the lesser antagonist; also the most sweeping reforms instituted by the emperor, followed so speedily by his enforced retirement; and the talk of carving up this huge unwieldly carcass after the fashion set in Africa; and the high-handed doings of Russia at Port Arthur, with Germany, and Britain, and other European powers following hard after; and the extended visit of Li Hung Chang to Europe and America. The outbreaks of popular violence have continued, as is now well ascertained, really instigated in almost all cases by the official classes, and far less anti-missionary in their animus than merely anti-foreign. The Kucheng massacre was the most lamentable, with the Vegetarians as the active instruments, and nine representatives of the Church Missionary Society as the victims. But already has their blood proved to be fruitful seed, for since then in all that region the number of both inquirers and Christians has more than doubled. Indeed, throughout the eighteen provinces an unprecedented turning towards the religion of Jesus is in progress. Even Hunan, the very hardest even of Chinese mission fields, has succumbed, though so long in the hands of men whose boast was that nothing whatsoever that was foreign should ever be suffered to enter. As the century draws near its close, not many fields can be named which show signs of greater promise than the one in Manchuria cultivated by the Irish Presbyterian Church and the Scottish United Presbyterian Church. The steady increase of inquirers and communicants for several successive years is remarkable, and per-

haps even more, the stalwart character of the converts, especially in the great matter of self-reliance and self-support. The future of missions in China is bright exceedingly.

Japan. This island empire has made phenomenal political progress during the decade. A governmental system closely resembling that of Germany is in operation, not indeed without friction, but with really astonishing success, considering that so few years have passed since the first step was taken towards bestowing any degree of political rights upon the masses of the people. Astonishing advance has also been made in the construction of railways and manufactories of every kind. An excellent school system has been established extending from the lowest grades up to the universities. Perhaps the crowning evidence of astounding advance in the right direction, the achievement of all that is deemed essential to Occidental civilization, is found in the fact that during the current year Japan has ceased to be regarded as an inferior nation, one not fit to be trusted, but needing to be guarded against, and all the great powers unite to acknowledge her full equality. On the religious side the situation is less cheering. As we saw, the great revival which marked the last decade seemed to run its course and disappear. The number of conversions steadily declined, many who seemed to have become Christians fell wholly away, while not a few of the native pastors lost all evangelical fervor, or even fell into unbelief. One of the saddest cases of spiritual lapse was seen when Neesima's Doshisha became rationalistic to the verge of anti-Christian in management and aim. But now the nadir has evidently been reached and the ascent to far better things has begun.

Of Korea, the vast Island World, and Spanish America, nothing need be said, for nothing of especial religious significance has occurred within their bounds, except that the

Antilles and the Philippines are destined from henceforth to be wholly free from Spanish despotism and intolerance.

No other decade has contained the names of so many missionary worthies recently called to their rest. What a glorious company! William Butler, James Calvert, Madame Coillard, Bishop Crowther, David A. Day, A. P. Happer, Prof. James Legge, Adolph Mabille, R. M. McAll, George Muller, J. L. Nevius, Pilkington of Uganda, Dean Vahl, C. V. A. Van Dyck, G. F. Verbeck, and as many more almost as well worthy of mention.

FOR CHRONOLOGICAL TABLE SEE END OF VOLUME.

CHAPTER XIV.

PROGRESS MADE SINCE THE CENTURY BEGAN.

From the opening to the closing decade, step by step, we have followed the current century through, all along calling attention to the most noteworthy events which had an important hearing upon the expansion of the kingdom of God, halting also here and there to dwell upon each successive notable stage of progress. And it cannot but be profitable in conclusion to take a brief general survey of the phenomenal advances made during these hundred years, and then to fix our eyes upon a summary of definite results achieved in each one of the several great mission fields. The retrospect will certainly prove most inspiring, for no other such vast onward impulse, within such limits of time, was ever beheld since the world began. A solid basis will be established for hope and courage, for mighty faith and burning zeal.

It will be first in order to turn to the long series of most remarkable providences which have distinguished the century, the operation and cooperation of forces which men did not designedly mass and wield, which rather just "happened," "broke out," and wrought their changes by an energy which was at least extra-human, if not also superhuman. As often as any way, momentous results came to pass in spite of the desire and volition of statesmen, generals, scholars, and even saints. Or, if men were instruments in producing the revolutions, they played their part blindly, not in the least understanding the import of what

they did. Evidently the set time had come for the final assault upon the great world-forces, which from the beginning had opposed the universal spread of the Gospel, and all things were ready, when Carey issued his call to arms and himself led in the sublime assault.

First, a chosen people, called to take up and carry on to completion the task, in its initiatory stages assigned to the Jew, the Greek, and the Roman, had been in training for a thousand years and had reached at least an advanced stage of preparedness. The Anglo-Saxons in their little island had gained a language and literature, political institutions, intellectual and moral traits, as well as a type of Christianity, which were required for the accomplishment of their mission as touching the redemption of mankind. Destined to spread to every clime through migration and colonization, nearly two centuries before the process had commenced (as men would say, in a fashion most absurd) at Jamestown and Plymouth, and almost at the same time, though in a way altogether different, on the opposite side of the globe at Bombay, Madras and Calcutta. While Carey was yet cobbling shoes Captain Cook uncovered new worlds under the Southern Cross, where now is located an important portion of Greater Britain, and a little later the English "happened" to dispossess the Dutch of the southern extremity of Africa, with what unspeakably blessed meaning to that whole continent. But a half-century before, the actors little apprehending what they did, with Pitt as peerless originator and executor, by the fortune of war the French were expelled from both America and India, with the Briton entering into their magnificent inheritance.

Then presently the New World segment of the Anglo-Saxon people, having astonishingly increased and prospered, was approaching to adult vigor and self-assertion, and was ready, on sufficient provocation, to cut loose from dependence upon the mother country and set up for itself,

with institutions most novel, to begin a career venturesome at every point. Then set in a course of development the most remarkable even beheld in human history, whereby a continent has been transformed and a nation already numbering 75,000,000 has been produced. But Britain meantime has been far from stationary. On the contrary, such have been her activity and enterprise all the world over that to-day nearly one quarter of the earth's land surface, and one quarter also of the earth's population, is subject to the Queen. Thus in one way or another dominion upon this planet has well nigh altogether passed from Spain and Portugal, to whom the Pope benevolently gave it, from France also, and all other Catholic nations, to those that are Teutonic and Protestant instead. Not until within recent years has the real meaning for civilization and Christianity of the Discovery of America and the Reformation been adequately understood. And all these radical changes in the political realm were a part of the needed preparation for the world-wide extension of the kingdom of God among men.

But other changes of a different kind have occurred, which were equally indispensable if the universal spread of the Gospel was ever to be accomplished. A hundred years ago nearly a third of the globe was absolutely unknown, while much of the remainder was so remote, with commerce so slight, and means of communication whether on land or sea so meager and clumsy, as to be practically inaccessible. When Carey sailed, travel and trade were compelled to resort to facilities scarcely better than those in vogue in the days of Paul or the patriarchs. From five months to seven were required, when a vessel happened to be going in that direction, to make the passage from London to the Orient, or from Boston to Honolulu, and an entire season was expended in crossing to the mouth of the Columbia or to the Golden Gate. All undreamed of was the magic potency of steam and electricity, of the locomo-

tive and the ocean greyhound. By comparison with what we easily enjoy, only the slightest communication was had between remote regions, or even between peoples dwelling side by side. With the multitude at least, whatever was more than fifty or a hundred miles away was also out of sight and out of mind. As for Africa, it was as little known as the surface of the moon, except a narrow strip along the Mediterranean border, a tiny space just at the southern tip, or upon the West Coast where the slave-stealers had established themselves. More than nine-tenths of North America was still an uninhabited wilderness, upon whose trackless spaces the eyes of civilized men had never gazed. The nineteenth century has been preeminently one of discovery and exploration, that the truth might enter and righteousness might prevail. The inventor also has paved the way for the missionary.

In other ways also was the world closed against the entrance of the Gospel a hundred years ago. Ignorance, conceit, suspicion, prejudice, fanaticism, irresponsible tyranny, had reared their solid bulwarks to exclude the very best that Christian nations had to bestow. China, Japan, Korea, whose inhabitants constitute a fourth of the population of the globe, had most resolutely fenced themselves in, and fenced all foreigners out. Whoever ventured to cross the border was subject to instant deportation, if not death, for his presumption. The entire Moslem world was shut and barred against the entrance of all who would proclaim Christ. Even yet in some respects the case is about as bad, but in other particulars a marvelous change for the better has been wrought in the providence of God. For, two or three generations since throughout all that vast realm the political power was wholly in Mohammedan hands, whereas this has since been almost wholly transferred to rulers who are Christian, like Britain, Holland, France, and Russia, while Islam as a political force has

dwindled far towards insignificance. But still further, for shame! a century since the bulk of Christendom was intolerant, religious thought and worship were restrained by statute of church and state, the popular use of the Bible was forbidden, to teach a faith and practice purely spiritual was to commit a heinous crime. Only in Protestant countries were reason and conscience free. Everywhere else, in Russia, Catholic Europe, America from Mexico southward to Cape Horn, intolerance was enthroned in realms both ecclesiastical and religious. How changed from that condition as this first missionary century nears its end.

Most incredible of all, even in India, then a possession of Protestant England, though nominally ruled by the John Company, Christianity was contraband, illegal, its proclamation forbidden under severe penalties. This was to be sure in part because of almost hysteric fear of uprisings on the part of fanatical Hindus and Mohammedans, but also in part because of a disrelish for an evangelical type of piety which had resulted from the Wesleyan revivals, the teaching and example of fervid missionaries would be too severe a rebuke to the exceedingly loose morals of the "old Indians." Sydney Smith's famous essays in the early numbers of the Edinburgh Review, which overflow with biliousness, which appear to exhaust the language of contempt, enable us to appreciate in what slight esteem missionary activity when bestowed upon the unevangelized world, was held, even by many who were by no means un-Christian in heart and life. Not entirely until the century was well advanced did these barriers disappear through the potency of the Hand divine. Surely, no other century, not all the Christian centuries combined, ever witnessed the opening of so many doors that the work of the Lord might be undertaken, that the word of the Lord might far and wide be proclaimed in the ears of the perishing.

So much for transformation, successes, progress, in the secular or non-religious sphere. Let us now enter the realm of the spiritual where the Scriptures and the Church have freer scope, where the potencies are supplied by faith, love, and zeal. First of all, and all along, it is necessary to affirm with all emphasis that the children of God have fairly well marked and heeded the signs of the times, and fairly well have improved the opportunities supplied for carrying abroad the Word of life. It is indeed too true that there has been nothing in the least in the zeal and activity of the best of the saints of which to boast, while lack at this point has been so general as to call for deepest regret and humiliation. Taken as a whole, Christendom always has been, and still remains, dull-hearted and snail-paced at the best, in its desires and ambitions painfully shallow, cramped and earthy. Ten fold, a hundred fold more might easily have been done to speed the universal reign of the world's Redeemer. But notwithstanding this patent fact, it remains that, all things considered, many very notable achievements by the grace of God have been made. At any rate, the saints of no other century can at all match in this particular those who have lived and toiled since Carey's beginning. A modest and humble recital of what under the impulse of the Spirit the churches have been able to accomplish will furnish occasion for devout thanksgiving, as well as for certain expectation of far greater advances in generations to come. A host of giants, heroes, martyrs, and other worthies have given good heed to the Savior's last command.

First, however, allusion must be made to yet another form of preparation for missions in which human agency held but a subordinate place. In His great mercy God brought back His people from their more than seventy years' captivity. The revivals of the last century and a half constitute one of the most characteristic and significant

features of modern Christian history. To the moral earnestness of Reformation days had succeeded indifference, dead ceremonialism, theological strife, and alarming conformity to the maxims and customs of the world. But at length came a mighty quickening, largely through such devout spirits as Spener and Francke, who imparted of what they possessed to the revived Moravian Church, from which the new life was received by the leaders in the Wesleyan movement to be diffused far and wide, Edwards and the Tennants being in full sympathy and cooperation in America. Thus it came about that not a few in all the Protestant churches were thoroughly aroused and made alive in Christ. And ever since at frequent intervals powerful refreshings from on high have been vouchsafed. As suggested in a former chapter, modern missions are the direct result of this succession of revivals. The consciences of millions were made sensitive, and hearts were made to feel deeply the woes and perils of the unevangelized peoples, and to glow with holy desire to spread righteousness, peace, and joy in the Holy Ghost. Thus the missionary spirit, the heavenly spirit of Jesus, was born anew in hosts of His disciples. The Macedonian cry was heard and heeded as it had not been before for fifteen centuries, with the glad response, Here am I. Send me. From the first decade to the last the number of these willing ones has steadily increased, nor was it ever nearly so great as in these last ten years of the century.

Turning now directly to the thrilling story of modern world-evangelization, two or three general kinds of activity are to be called to mind, which are not commonly termed missionary, but if these and all such were omitted or unworthily pursued, the world's redemption would be indefinitely postponed. It cannot but seem strange that upon the Anglo-Saxon peoples, though chosen and ordained to be the chief evangelizers, have been imposed in the providence

of God such herculean labors which are aside from this their chief business. That is, they go everywhere to trade and colonize, and to many countries to conquer. It is theirs to subdue the soil, people the wilderness, build society from the foundations, create political and religious institutions for themselves under new conditions and in the midst of appalling difficulties. Two huge continents have fallen into Anglo-Saxon hands and immense stretches of a third. It is theirs to master many savage tribes and train them to obedience to law, as well as to discipline and elevate by the hundred million representatives of a lower type of civilization. No similar task at all approaching this one for magnitude, beset with difficulties so manifold, was ever assigned to any other race in days either ancient or modern. This of itself would appear to be enough to exhaust the entire stock of intellectual and spiritual energy.

Or, to single out one phase of the sublime undertakings, that of reform, and to confine our gaze to our own land: The passing century has been pre-eminently notable for the abolition of abuses of ancient origin, relics of barbarism, at least of the Dark ages, like irresponsible tyranny, class privilege, exaltation of the few because of mere blood or birth, with hopeless depression for the multitude. Slavery for the African and serfdom for whites, a doomed peasant class, political nobodies every one, possessing no rights, living only on sufferance and for the sake of the upper classes, the crumbs enough for them. The Anglo-Saxon has made by far the greatest advance beyond this estate, and America at many points has left Britain far in the rear. But what a fierce struggle it has cost, one extending over a millennium at least, and never fiercer than for the last hundred years. Slavery has been abolished. The suffrage has been enlarged to include all adults of one sex. And how greatly improved is the status of women before the law, in respect to education, and in the choice of occupation.

How much more rational and Christian is the treatment of children, the poor, the aged, the blind, the deaf, the dumb, the insane, the criminal. What substantial progress has been made in the campaign against intemperance, the social evil, duelling, and gambling. But, in addition to all this struggle for reform, time and disposition have been far from lacking for missions on a vast scale carried forward at the ends of the earth.

If nothing more had been attended to or thought of than these prodigious undertakings connected with home missions and moral reforms, it could not have been deemed strange or especially unbecoming; and with such fair measures of energy and success in these most weighty matters on the part of Anglo-Saxon Christians, the verdict, Well done, could scarcely have been witheld. But, in addition these are the peoples which have actually led in the planting and nurture of missions in foreign lands. It is interesting and suggestive to note the various ways in which this holy zeal for God and for humanity has manifested itself. First and primarily, evangelizing energy has wrought through organizations, missionary societies, which in their origin and character are the creation of Carey's brain, are also his most important contribution to the weal of mankind. Without this "contrivance" of a corporation and provision for a loyal constituency and constant flow of funds, his idea that the Gospel ought to be carried to the ends of the earth, and his readiness to go as the pioneer would have counted for little. Starting from the deed of those thirteen humble Baptists performed in the parlor of Widow Wallis in Kettering, in the year of grace, 1792, development has gone forward substantially on the lines then and there laid down until, counting the smaller and special missionary societies, upwards of three hundred and fifty can be named, all the product of a century, so that the increase has been at the average rate of a new organiza-

tion formed every four months, or every hundred days. What a world of meaning is included in that brief statement. What a great company of earnest men and women are wholly engaged in their management, as secretaries, treasurers, directors, leaders of auxiliaries and the like. The number cannot be less than a thousand, and is more likely to aproach two thousand. Nor can the number of deeply interested supporters be estimated in figures less than millions. All these are really missionaries, though their names do not appear in the lists, and the discerning Lord will not fail to apportion to them an equal share in the great reward. Little do we commonly appreciate how large a fraction of the foreign work is performed at home, thousands of miles from the battle's front. Besides, work like this is indispensable, the holding of annual meetings and anniversaries, the publishing of annual reports and magazines, histories and biographies, with letters and other communications found in the religious weeklies and in the daily press. All this is missionary activity.

It is well also to recall how extensive and comprehensive is the work performed in heathen and Mohammedan lands. Belonging to each society there may be, and in a large number of cases actually are, more missions than one. A few of the stronger organizations have as many as thirty under their care, several approximate to a score, while a large proportion manage at least ten or five. These missions are entirely distinct and independent as related to each other, being simply bound by a common tie to the parent body at home. They may be located in the same country though thousands of miles apart, and they may be fixed within the limits of different continents. They are almost certain to be among different peoples, whose languages are wholly unlike. At least five hundred of these distinct missions are found scattered up and down the earth's surface, not to include perhaps as many more cities,

or neighborhoods, where an individual toiler, or two or three independent workers, are found engaged. Each mission has a region assigned with quite definite boundaries, a center where two or more families are likely to be found, has a treasurer, secretary and other officers, with several meetings each year of all the members, to receive reports, make estimates of future needs, lay plans, and perform various kinds of business relating to the general work in the region covered. About this center are found some dozens or scores of stations and out-stations at which the Gospel is regularly preached by the missionary in charge, the native pastor, or other native assistant. Probably there are thirty thousand of these cheering points of light scattered through the dark places of the earth, practically all of which have been established since the century began, and from two-thirds to three-fourths during the last fifty years.

Though the number of foreign missionaries is wofully inadequate, and utterly insignificant, for the task of evengelizing the 800,000,000 who are ignorant of the way of life, nevertheless, since Carey's first convert was baptized, at least 10,000 ordained ministers have gone forth from Protestant Christendom; most of them also with wives, who in many cases are worth every whit as much as their husbands for the furtherance of the kingdom; at least 3,000 laymen to serve efficiently in various capacities, and not far from 4,000 unmarried women. Not much less than 30,000 is the contribution made by Christian countries of trained intellects and consecrated hearts. In recent years the number prepared and willing to go is greater than the ability of the societies to send. A marked change from a few generations since, when it was next to impossible to find clergymen willing to take the risks, and endure the toils, involved in crossing oceans and burying themselves in regions where savagery and superstition were supreme. To these figures must be added a native agency aggregating at least 80,000, of

whom 6,000 are ordained pastors, and the others have been trained to efficiency as preachers, teachers, catechists, Bible readers, zenana workers, etc. Therefore an evangelizing force of considerably more than 100,000 has been raised up, and sent forward at the average rate of 1,000 annually through the entire century. As compared with the ability and the need, this is not much, but the entire fifteen centuries preceding did not produce an aggregate to match this exhibit of love and zeal.

A survey of the money cost of all this is next in order. The sum expended cannot be less than $300,000,000, and is likely to be nearer $500,000,000, especially if home expenses are included, and all such auxiliary instrumentalities as Bible, tract, and other publishing societies, and the cost of translating and printing, of producing the vast mass of literature required for the educational work. This sum though large, is not a tithe of what is imperatively required, or of what might easily have been bestowed. From many professed disciples of Christ not a penny was derived, most were possessed of no sort of conception of their obligation or privilege in this great matter, and only the few presented that which cost the least self-denial and self-sacrifice. It remains, however, that no generation of saints can be named which gave so generously as this one does, to such a host of good causes. This results no doubt in some considerable degree from the fact that the average human of our time is easily able to procure five or ten dollars where his brother of former days could not add one dollar to his store. It was barter then, instead of payment in hard cash. Our mines are fairly pouring out their stores of gold and silver. But, besides, nothing is more certain than that the beneficent spirit, the readiness to give liberally, has kept full pace with the ability to impart. Time was, and not long ago, when benefactions like Astor's of $400,000, Smithson's of $500,000, and Girard's of $2,000,000, stood al-

most alone, and were accounted phenomenal, whereas now scores and hundreds are far outdoing them. Large numbers of both poor and rich are rapidly coming to esteem themselves as literally not their own, and their worldly possessions as only held in trust for the Master's use. By the ten thousand godly women pledge and pay five, ten, twenty-five cents a week for missions. Twenty thousand Endeavorers have already enlisted in the Tenth Legion, thus engaging to tithe their earnings for the direct furtherance of the kingdom. As a result more has been laid on the altar to be employed in the spirit of the Good Samaritan since Carey died, than was offered between that date and the death of the Apostle Paul. The calls are many and definite, the whole world is brought near, and the sense of brotherhood is growing, the sense of responsibility also for the well-being of others. When the facts are plainly set forth, and wise methods are fashioned for gaining access to purses, the gold and silver will be forthcoming in abundance.

What becomes of the $15,000,000 more or less which the Protestant churches are giving annually to sustain the foreign work? That the maintenance of the working force, whether European or native, is looked after may of course be taken for granted. Beyond this the educational phase of missions requires a passing notice. By most who have bestowed intelligent thought upon the matter, the conviction has been reached that mere heralding of the glad tidings with the voice is far from sufficient, would be utterly inadequate to change the world from heathen to Christian no matter how long maintained. Converts must be trained to intelligence, at least to a certain extent civilization must be introduced, with various institutions which bless society in the Western world. In particular a native ministry must be secured, and the multitude must be enabled to read the Word of God. Large sums therefore are required for

educational purposes, for schools of every grade from the lowest to the highest must be housed and supplied with instructors. As a rule every mission has a school system to meet its intellectual necessities, whose climax is seen in Robert College, Syrian Protestant College at Beirut, Lovedale, others in the chief cities of India, half a dozen in China, and the Doshisha in Japan. The American Board alone sustains eighteen theological schools and twelve colleges. Not far from 1,000,000 pupils are now under instruction, and since the century opened probably 10,000,000 have been helped towards true intelligence. But besides, in many cases these schools have stirred Oriental Churches, Romanists, Moslems, and others, in self-defence to provide facilities for gaining at least a smattering of knowledge, where hitherto the masses had been left in abject ignorance. Let it not be forgotten, this grand educational system encompassing the globe has been reared from foundation to capstone within a single hundred years. When and where in human history can such an achievement elsewhere be found?

With schools went literature, of course, a supply of excellent printed matter created out of nothing. Books and papers by the hundred million have been put in type and scattered far and wide like the leaves of autumn. Some four hundred languages and dialects have been reduced to writing that in them a literature might be made possible. Thousands of presses have been purchased and kept busy. The chiefest endeavor of this kind is found in connection with the diffusion of the Scriptures through every land and people. A hundred years ago Eliot's Bible in the Indian tongue was known, Ziegenbalg's in the Tamil, and a few others in other non-European forms of speech, and that was all. But today the Word of God is printed in whole or in part, in upwards of three hundred languages, and is accessible in their vernacular to nearly nine-tenths of the entire family

of man. But at what great money cost, and what measureless toil is involved. And to Bibles by the ton, the car load, and the ship load, are to be added school books in great variety for the multitude, and a vast store of helpful religious reading. This is emphatically a nineteenth century achievement, nor was it possible until steam and electricity, the power press, and a host of modern inventions had done their work.

Nor must medical missions by any means be passed by without a mention, though, strange to say, with the Gospels in hand, which tell how prominent a place bodily healing held in the ministry of the Divine Master, this phase of evangelizing work has but recently received any considerable amount of attention. As the century closes, more than five hundred men and women, trained in the science and art of healing, are found in the foreign field with their hospitals and dispensaries, relieving suffering and staying the power of disease. To be sure, the number is most ridiculously small, for either London or New York alone has within its limits ten times more skilled physicians than are to be found in the entire pagan and Mohammedan world. Though this is so, yet a century since there were absolutely none at all, the first of his kind was not appointed until the thirties, others were dispatched mainly to secure better health for their fellow-missionaries, and a majority were sent out during the last two or three decades. A marked enlargement of this may confidently be expected at this point, and so shall we imitate Him who combined healing with teaching, and was always ready to pity and comfort the sick.

A more general work for the advancement of civilization and enlightenment has been performed in abundance by missionaries in various scientific realms, though merely as an avocation, a by-play to their real task on hand. Being gifted scholars and possessed of scientific tastes, they

kept their eyes open towards all the wonderful works of God both in nature and in humanity, and so made important contributions to knowledge. Carey set the example with his botanical gardens in Serampore. Geology, zoology, ethnology, philology, comparative theology, etc., etc., owe a great debt to these men of God. They have enlarged commerce and created new markets for a multitude of commodities.

The scope and value of missions will be better appreciated if the marked ability and wide fame of many are recalled. By the hundred men and women can be named, who were highly gifted by nature and were thoroughly trained in our higher institutions, but have gladly gone to China or Japan, to the Brahman and the outcast, to the Hottentot and the Fijian, that these might be redeemed and become indeed the children of the Most High. No brighter page can be found in the history of the race than that which contains their names and the story of their Christlike lives.

Is missionary zeal declining? So some fear and make bold to affirm. But multitudinous facts appear instead to prove the reverse. It is only when what ought to be is exclusively dwelt upon, and when the evident short-comings of this generation of Christians fills the vision, that any such pessimistic conclusions can for a moment be held. Zeal is far more general than ever before, and is manifest in giving which is more general and liberal. The number eager to go was never nearly so large. No, with all its limitations this century in its attitude towards missions surpasses in every particular every century preceding, the last half is vastly nearer the ideal than the first, the last decade is every way fuller of promise than the first, the fifth, the seventh, or the ninth, and everything in the outlook gives ground for the assurance that the twentieth century will distance the nineteenth even more than that did the eighteen, the fifteenth, the fifth, or the first.

FOR CHRONOLOGICAL TABLE SEE END OF VOLUME.

CHAPTER XV.

SUMMARY OF FACTS AND FIGURES IN THE WORLD-FIELD.

In this concluding chapter it will be appropriate and profitable to survey the broad realm of missions somewhat more in detail, to gather up the results thus far achieved, and to picture the situation as it exists at the close of the century. A bird's-eye view, or, foreign missions in a nutshell, are phrases which set forth the character of the attempt. Or, a glance will be taken at what this, that, and the other church is doing in this, that and the other unevangelized land to hasten the universal coming of the kingdom of God among men. The ground to be covered is immense, the mass of detail is practically limitless, but if the task is only fairly well performed, the result cannot but be of value. At least this benefit is certain to follow: After the summary proposed has been examined, the fact will plainly appear that at the very best only an insignificant beginning in missions has been made, that a hundred times more work remains to be performed, and the clarion call will be heard to push forward with zeal redoubled to complete the world's redemption. The principal fields will be taken up somewhat in the order of their magnitude, or of their relative importantce.

AFRICA.

Among the six continents this one stands second for size, with its length and breadth each not far from 5,000 miles, and its area about 12,000,000 square miles.

The population, however, is comparatively small, being probably not much more than 160,000,000 as against the 350,000,000 of Europe, and the 800,000,000 of Asia. Of these some 40,000,000 are Mohammedans, and the bulk of the remainder are not only pagan, but also in a condition either utterly barbarian and savage, or else nearly approaching thereto. Their evil case has also been greatly aggravated by centuries of the slave-traffic and the rum-traffic. It is estimated that not less than 30,000,000 blacks from first to last have been captured and sold, with payment largely made in alcohol, thus causing double demoralization. Except a narrow strip along the coast, until recent time the continent was absolutely unknown. Modern exploration began with Mungo Park upon the Niger about a hundred years ago, but it is only since the immortal achievements in this direction of Livingstone and Stanley, 1849-77, that the vast interior has been uncovered to the gaze of the civilized world. In setting forth what Christendom has done towards heralding Jesus to these wretched millions it will be convenient to make these sub-divisions: West Coast, South Africa, Equatorial Africa, North Africa, and Madagascar.

The West Coast is some 4,000 miles in length, stretching southward from Senegal to the mouth of the Kongo, and therefore including the entire region so long cursed by the visits of slave-stealers. The first successful attempts to introduce the Gospel were intimately connected with the rise of anti-slavery sentiment, and were made in Sierra Leone, which was designed to be a colony for freedmen. The English Church Missionary Society sent its representatives in 1804, with terrible loss of life following, but holding on with the utmost of determination, adding also station after station down the coast as far as the Niger. A membership of 10,000 is now gathered. In 1811 the Wesleyans followed to the same region, with the same sad experience of sick-

ness and death, the same grim faith, and like large measures of success in souls redeemed, seen in 17,000 communicants. In 1821 the American Baptists began work in Liberia, then just founded, and before the Lincoln Emancipation Proclamation was penned the Methodists were found there, the Episcopalians, the American Missionary Association, and the Lutherans (General Synod). In 1827 the Basle Society located upon the Gold Coast, the North German Society entered the same region in 1847, in 1842 the American Board established a mission upon the Gabun River, and four years later the Scottish United Presbyterians located work at Old Calabar. The British United Methodist Free Churches are toiling and suffering upon the same coast, as well as the Southern Baptists, and the colored Baptists and Methodists.

In all 15 denominations of Christians are bearing the heat and burden of the day in this "white man's graveyard," with about 250 European and American agents, 1,300 native helpers of all grades, with 24,000 pupils in the schools, 38,000 church-members, and adherents numbering not less than 140,000.

South Africa extends from the Cape northward to the Zambesi, and is by far the brightest portion of the Dark Continent. The climate is healthy for the most part, and the number of European settlers is already quite large. When the British took possession a century since, the Dutch had been in occupancy for a hundred and fifty years. The Moravians were the first to preach salvation to the perishing in these parts, entering to remain in 1792, and toiling ever since with unwearied patience and devotion. The next to enter was the London Missionary Society, sending the famed Vanderkemp in the last year of the century, who with wonderful affection gave himself for the degraded Hottentots in the neighborhood of Graaf Reinet and Algoa Bay. In 1816 Robert Moffat entered the same field, though

soon pushing seven hundred miles north across the Orange, one of the very greatest of missionaries, to remain more than fifty years. Livingstone joined him in 1840. By these and their associates thousands have been won to the kingdom, found mostly now united in a Congregational Union independent of the society, with more than 46,000 church-members. The Wesleyans followed in 1814, with Barnabas Shaw as pioneer. His sect was in bad repute at the Cape, and being informed that he was not wanted thereabouts, he set out for the regions lying to the far northwest in Namaqualand. This was the beginning of a work which prospered and spread until it fairly rivals that of the London Society, and is organized into a South Africa Conference with 70,000 church-members. The Paris Missionary Society began work in 1829, found no welcome from the Boers, for years endured great discouragements, but finally locating in Basutoland, has tasted the joy of visible success. During the next decades came three German societies, the Rhenish, Berlin, and Hermannsburg (the last, founded by Pastor Harms, occupying in part what is now known as German Southwest Africa. Two Scotch societies are to be added, the Free Church, with Lovedale as a famed educational center, and the United Presbyterian. The American Board entered Zululand in 1834, has recently organized a mission at Mt. Silinda far to the northward and back from the East Coast, and in 1884 opened the West Central African mission far back of Benguela in the Portuguese possessions. The Society for the Propagation of the Gospel is active in all South Africa, but its work is largely in behalf of British colonists. The English Primitive Methodists must be named among the toilers, and also four Scandinavian societies.

In all not less than 15 organizations are engaged, with 380 missionaries, 40,000 in the schools, and not far from 150,000 gathered into churches. If the European settlers

are included, large portions of Cape Colony and Natal may well be regarded as Christian.

Equatorial Africa.—This section of the continent stretches from ocean to ocean and includes the Kongo Basin and the region of the Great Lakes. It was not explored until since the beginning of the seventies, and of course missionary beginnings are so recent that not much has been accomplished beyond laying foundations. Stanley reached the mouth of the Kongo in 1877, and the next year a mission was planted on the lower waters of that stream, now fostered by the American Baptists, who also are at work at various points above the cataracts, where also the East London Institute has its Kongo Balolo mission. The English Baptists are also present, the Presbyterian Church, South, upon the Kassai, a large affluent, as well as the Missionary Alliance and a Swedish society. The African fever has slain its scores of heroic men and women, but already about 2,000 natives have received baptism as new creatures in Christ.

As far back as 1839 the Church Missionary Society sent Krapf to East Africa, Rebmann presently joining him. Both diligently studied the languages and played the explorer with marked ability. As soon as the Lakes were discovered a wonderful missionary enlargement was witnessed. The Universities' Mission opened work at Zanzibar in 1862, and later upon Lake Nyassa, by 1874 the Church of Scotland had raised the standard of the Cross at Blantyre, near Lake Shirwa, the next year the Free Church located upon Lake Nyassa, and by 1879 the London Society was established upon Lake Tanyanyika. By this time the Church Missionary Society, with Mackay prominent among the pioneers, had planted the Uganda Mission to the north and west of Victoria Nyanza. Since then the Moravians and the Berlin Society have entered German East Africa, while further west and south towards the

Zambesi are found Arnot's Mission and one established by M. Coillard for the Paris Society. In Uganda alone the communicants number more than 4,000 and the adherents nearly 17,000, with almost a craze existing for the ability to read and the possession of books, especially the Bible.

North Africa.—This is almost exclusively a Mohammedan region, and hence a hard field. Egypt with its Coptic Church, a corrupt representative of Christianity, offers most encouragement. Though the Church Missionary Society and the Scottish Church are represented at a few points, yet fortunately the entire Nile Valley is ministered to, and most effectively, by the American United Presbyterians, who since 1854 with great energy and skill have pushed every form of religious activity, and with results large and substantial, gain in more than 6,000 church-members, and nearly 13,000 pupils in the schools. In the Barbary States the British North Africa Mission is the chief exponent of the Gospel, one of the younger societies, with a large proportion of women among its representatives, and with great prominence given to hospital and dispensary work. Two or three other small organizations are doing what they can to soften the hard hearts of the followers of the Arabian prophet.

Madagascar was entered by the London Society in 1818, which also ever since has been the chief evangelizing agency, though the Norwegian Society and the English Friends have wrought nobly and effectually for years, and the English High Church Society for the Propagation of the Gospel has displayed no inconsiderable activity. The recent French conquest of the island, with the accompanying eruption of the Jesuits almost paralyzed Christian work and threatened it with destruction, but the worst now seems to be over. In order to reduce suspicion and jealousy to a minimum, the London Society has turned over certain

portions of its work to the Paris Society, which has already sent out several clergymen and teachers.

These figures will give a fair summary of the results thus far achieved by Protestant Christians in Africa: More than 100 evangelizing agencies can be named, if all are included, the great and small, the general and special, the "regular" and the "irregular;" but nine-tenths of the work is done by less than 50. Not far from 2,000 missionaries are engaged, of whom nearly 800 are ordained. Over 200 natives are ordained, while the native helpers number perhaps 7,000. About 90,000 are taught in the schools, 225,000 are church-members, while perhaps as many as 1,000,000 are in some considerable measure under the influence of the means of grace. If the Roman Catholic population is included the number of evangelized would be nearly doubled.

MOSLEM LANDS.

Turkey.—The entire empire ruled by the Sultan, including nominal possessions in Africa and Arabia, covers more than 1,000,000 square miles and includes a population of about 24,000,000, a mixed multitude as to race, religion, and intellectual condition. In European Turkey a Christian population constitutes about half, but across in Asia Minor, and further east, the Moslems are in a great majority. These portions of the Turkish dominion have been committed almost exclusively to one society to be evangelized, the American Board. A beginning was made at Smyrna and Constantinople early in the thirties, with such extensive development since that the field now contains four missions instead of one, which are known as European, Western, Central, and Eastern Turkey, with so many workers and deemed so important as to employ nearly one-third of the missionary force of that society and demand the expenditure of one-third of its income. Curiously also about the same proportion of results achieved are here

to be found. In a sense, after sixty-five years of abundant and fruitful toil, the period of preparation is not yet passed. That is, with rare exceptions converts have been gained only from among the corrupt Christian sects, especially the Armenians. The Mohammedan heart is still flinty, practically death is still the penalty for apostasy, and to openly proselyte followers of the Arabian prophet would speedily excite an overwhelming outbreak of fanaticism. But nothing approaching to failure is to be attributed to the work. Rather, all things considered, splendid success has been achieved. For, if a pure Christianity can be established and maintained, the task will be at least half accomplished of winning the millions from the Crescent to the Cross. Hitherto those who bore the name of Christ were so utterly un-Christian in creed, worship, and character, as to be an insuperable barrier in the way of the Gospel's triumph. Therefore these figures are most significant and cheering: In the four missions are some 300 stations and out-stations, with 168 American men and women devoting all their consecrated energies to Christly living and doing; with them are associated 877 native laborers; in the churches are found 13,700 members, and more than 23,000 pupils in the 445 schools.

Syria.—This term as now employed designates the region lying about Beirut as a center, with an area of some 70,000 square miles and less than 2,000,000 inhabitants. The American Board founded a mission here in 1823, which about thirty years ago was transferred to the Presbyterians. The work is mainly among the membership of various Oriental churches, with 102 stations and out-stations occupied, the Mediterranean coast and the Lebanon range included, a force of 38 missionaries and 166 assistants, 2,400 communicants and nearly 4,400 in the 92 schools. The Syrian Protestant College with its various departments makes itself felt far and wide as a light-bearer, and the

mission presses send forth annually more than 25,000,000 pages, the bulk of them containing the precious Word of Life in Arabic, the language of many million throughout the East.

Palestine.—During the most of this century abundance of discouraging toil has been bestowed upon the Holy Land, no considerable fruit even yet appearing. The numerous Christian sects are in continual bitter strife, the Jews are exceedingly stiff-necked, while the Moslems as everywhere are obdurate in the extreme. Especial prominence is given to medical and education work in Jerusalem, Jaffa, Nablous, Nazareth, and others of the larger towns, by the Church Missionary Society, the English Friends, the Kaiserswerth deaconesses, and nearly a dozen societies of various kinds.

Arabia.—Few countries of its size and population are so almost entirely neglected. Only about half a dozen men are publishing the glad tidings within its 1,000,000 square miles to its perhaps 10,000,000 inhabitants. Nor have many attempts been made. Not many years since, the lamented Ion Keith-Falconer planned and inaugurated a mission at Aden near the mouth of the Red Sea, but soon fell a victim to the torrid climate, leaving the precious enterprise in the hands of the Free Church of Scotland. Also, within this decade the Arabian Mission, now sustained by the Reformed (Dutch) Church, sent two or three pioneers to break ground upon the eastern side of the peninsula at Busrah, Muscat, and the Bahrein Islands. But, what are these among so many?

Persia.—It is estimated that 9,000,000 dwell upon its about 700,000 square miles. In the extreme northwest, among the 100,000 Nestorian Christians, the American Board founded a mission in 1833, which by friendly transfer has passed into Presbyterian hands and is well cared for, with an Eastern Persia Mission added in later years. The

two have about 3,000 church-members, and 2,500 in the schools. The Church Missionary Society has opened stations at Baghdad, Julfa, a town near Ispahan, and a few other points, mingling fervid zeal with much needed wise discretion. Bishop Stuart is in charge.

Afghanistan.—Upon its 300,000 square miles dwell some 5,000,000, to none of whom has Christ yet been preached.

INDIA.

We pass now to a country which for magnitude is truly continental, having a length and breadth of nearly 1,900 miles and an area of 1,800,000 square miles, or is larger than the Roman Empire when at its greatest, and equal to Europe with Russia omitted. Its population if nearly 300,000,000 is almost double that of Africa, and only the Chinese Empire holds a greater number. About 1,000,000 square miles with 225,000,000 inhabitants are wholly under British rule, while 800,000 square miles with a population of 70,000,000 are left at least largely in the hands of native princes. The people are very far from being homogeneous, indeed, are as unlike as the different nationalities of Europe—Turks, Irish, Italians, Cossacks, English, Greeks, Finns, etc. There are the Hindus proper, a mixture of Arabs, Afghans, Persians, Tartars, and what not, Dravidians, Tamils, Santals, Bhils, Karens, and divers hill-tribes, or aborigines. There are the Brahmans, the Buddhists, the Parsees, etc., etc., and hosts of degraded devil-worshipers. Nearly 200 distinct languages and dialects are in use. Christianity first entered this vast peninsula in the early centuries, and though most corrupt, has continued to the present in the "St. Thomas" Christians of the Malabar coast. Soon after the advent of the Portuguese into India the Jesuits came full of zeal, with St. Francis Xavier as their ardent apostle. He baptized many thousands, but so superficial was his work, so serious were the compro-

mises made with caste and idolatry, that after a century or two but little was left to suggest Christ and His teaching. Nor did the Protestant Dutch in Ceylon during their sway of a century and a half make much better achievements.

In 1706 a Danish Lutheran mission was opened at Tranquebar on the southeast coast, with several devoted men to preach, teach, and translate, one of them, Schwartz, ranking among the most eminent of missionaries, but finally the work began to dwindle and almost disappeared Therefore in a real sense missions in this country had their beginning with Carey in 1793, for then began a movement which ever since has steadily increased in magnitude and power. But India was under the control of the famous East India Company, a corporation which cared only for large dividends, and while from the first indifferent to the well-being of the people, of late had become morbidly afraid of the presence in their dominions of any one whose life-calling it was to tell the story of the Cross. The Gospel was contraband, while missionaries were "interlopers," were forbidden to land, if caught were liable to expulsion. Carey and his associates were able to herald Christ only by taking refuge under the Danish flag in Serampore. There was no relief until Parliament amended the company's charter in 1813; full freedom to preach was not obtained until twenty years later, nor indeed until the mighty corporation was abolished in 1858. And even since that date serious hindrances have existed in divers of the native states. Hence it must be remembered that the messengers of the Gospel have had free course throughout the land of the Hindus only about half a century.

Carey, Marshman and Ward, being hedged in by so many limitations, gave themselves mainly to teaching, to translating and printing the Scriptures, and correspondence with Christians in Europe and America. It was not long before the Company found his remarkable linguistic at-

tainments so indispensable as to offer him a lucrative professorship of Sanscrit and Bengali. And so industrious and economical were the three that before Carey's death in 1834 they were able to contribute to the mission $450,000! In 1813 five representatives of the American Board reached Calcutta, were ordered to leave at once, three of them later making a beginning in Bombay and Ceylon, and a fourth, Judson, found his way to Burma to lay the foundations of the remarkable Baptist work in that country. The English Church and the Wesleyans entered India soon after, the Church of Scotland followed in 1829, and within the next two decades these others—the American Presbyterians, the Basle Society, the American Lutherans (General Synod), the Irish Presbyterians, Scottish United Presbyterians, and the Methodists. In 1835 was established the Baptist Mission among the Telugus, now one of the largest anywhere to be found. These and a few more comprise all the societies represented in India when the dreadful mutiny broke out in 1857. Up to that date, so limited had been the zeal of Christendom, and so great had been the difficulties to be overcome, that only 339 missionaries were at work, only 21 ordained natives and 493 other native helpers, while the communicants numbered but 15,000 and the adherents less than 100,000.

Since Victoria became Empress almost every denomination of note in Europe and America has begun to take a part in bringing redemption to this roomy and most needy peninsula, numbering nearly 100 in all, and no attempt will be made to name them. Tested by the communicants gathered these missions rank as greatest: The American Baptists with 96,000, the Methodists with 40,000, Church Missionary Society, 36,000, (probably, all things considered, this organization for usefulness should be given first place), the London Society, the Society for the Propagation of the Gospel, Gossner's, and the Wesleyan, each about half as

many. The spread of Christianity has been greatly helped by many special forms of work, such as industrial and educational, personal efforts of women in zenanas, medical missions through hospitals and dispensaries, etc., etc. Nor must the beneficent influence of the British Government be omitted, making itself felt mightily in many ways; through the maintenance of peace and public order, the wise and righteous administration of law, the systematic construction of railroads, turnpikes, immense irrigation works, telegraphs, postal system, public education, protection against famine and pestilence, and ministering to millions when in the midst of wholesale sickness and starvation.

Figures set forth but poorly what has thus far been accomplished, but these will afford a slight hint. Say, upwards of 1,000 ordained missionaries and as many ordained natives; as many women performing an invaluable part; at least 8,000 unordained native helpers, male and female; 250,000 communicants and as many youth in mission schools; and native Christians (those who have abjured idolatry and put themselves under Christian teaching) approximating to 1,000,000. Of the last named class the Roman Catholic claim to have more than twice as many. Some portions of South India, and Ceylon, may be regarded as evangelized, but the native states, the dense population of Bengal, and the great northwestern region have as yet scarcely begun to hear of salvation through the cross of Christ. Christendom is only fairly in contact with the terrible spiritual needs of India, and in possession of the various instrumentalities by which, through the grace of God, these may be met.

SIAM.

This is but a small country, covering only 200,000 square miles, while its mixed population does not exceed 5,000,000; and as it seems, almost any day its independent existence may come to an end through the aggressions of

France, the nearest neighbor upon the east. The Presbyterians, beginning work in 1847, are practically in full possession, with 63 missionaries, men and women, a native force of 35 as auxiliary with about 2,500 already in the churches, and nearly 800 pupils in the schools. Buddhism is the dominant religion. Perhaps in no other country have the rulers been so tolerant, so even appreciative of the missionaries, so uniformly kind, considerate, and ready to bestow substantial favors. A printing establishment is turning out some 5,700,000 pages of reading matter each year. Taken all in all the outlook is full of encouragement.

CHINESE EMPIRE.

With the exception of the British and Russian empires, this is the largest dominion under the sun, and for population is unequaled. Its area stretches over 4,000,000 square miles, while its 400,000,000 inhabitants constitute the most prodigious mass of human beings ever found dwelling together in contiguous territory under one government. These hosts are strangely homogeneous, all making use of the same written language, and all displaying substantially the same type of civilization. China proper, or the Eighteen Provinces, that is, omitting the thinly peopled out-lying provinces, like Mongolia, Manchuria, Tibet and Eastern Turkestan, has only one-third of the territory of the empire, but holds all the inhabitants except about 16,000,000. Considering the number of the Chinese, their civilization, physical vigor, intellectual capacity, business sagacity and push, patience, economy, etc., it is evident that they are destined to play an important part in the history of the coming centuries. And, certainly, Christendom has no more tremendous task on hand than that of turning these innumerable hordes from Confucius to Christ. The Gospel was first introduced some fifteen hundred years ago by the Nestorians, who for a season appear to have met with

considerable success, but later almost all traces of their presence disappeared. In 1580, through the Portuguese, Jesuits and other Catholic orders pushed their propaganda far and wide and won converts by the hundred thousand. Apparently made vain and presumptuous by their power, they began to meddle with political matters, and carried themselves so haughtily as to stir up severest persecution and an edict of expulsion.

It was in 1807 that the first Protestant missionary began to knock for admission at the gates of the Celestial Empire (which had now long been closed and barred), in the person of Morrison, sent out by the London Missionary Society, who for seven-and-twenty years lived the saint and hero to perfection, but died without ever having been able to hold a public service, and when only three or four had been touched by the renewing Spirit. Milne and Medhurst joined him within a decade, and later the American Board sent Bridgman, Wells Williams, and Dr. Peter Parker, the father of medical missions. During this trying period, except at Macao, a landing could not be made upon Chinese soil, while only study of the language, translation of the Scriptures, and tract distribution, were possible, with evangelistic and educational work done among Chinamen resident in Malacca and elsewhere. It was not until 1842, and after years of war waged by Britain, that certain prominent ports were opened to foreigners for trade and other purposes, nor until after the capture of Peking by the allies and the destruction of the Summer Palace in 1860, that the now thoroughly humbled and cowed Manchu rulers were persuaded to treat European powers as equals, and to tolerate the presence of outside barbarians ("foreign devils") throughout the provinces. Therefore it is only for about a generation that anything like a possibility has existed for the Christian occupation of China. When the opportunity came it was improved with no little alacrity. For, no less

than 12 missionary societies entered during the forties, as many more during the next two decades, 11 also in the eighties, and 12 since the beginning of the current decade. So general has been the movement upon this stronghold of Satan that 56 denominations are represented, of which 25 are American, 17 British, 10 Continental, and 4 are international. The China Inland Mission with its force of upwards of 800 men and women distributed through 16 of the provinces, is the most important single instrumentality for the redemption of this people.

This brief summary must suffice as a statement of what has been undertaken and achieved: The missionary force numbers 2,461, of whom 527 are ordained, 724 are unmarried women and 192 are physicians. The native laborers number 5,071; the stations and out-stations, 2,439; communicants, 80,700; schools, 1,871, with 35,000 pupils; the adherents must approximate to 300,000. The Roman Catholics claim a following of 1,000,000. The bulk of all the converts are found in the cities and villages located near the coast, while Tibet, though long besieged, is still inaccessible.

JAPAN.

This country, including the island of Formosa, has an area of 160,000 miles, and a population of 45,000,000. Its recent history forms one of the marvels of the time. A half century since it was resolutely closed against the entire outside world, but in 1854 was opened by our Commodore Perry, by fine strategy rather than by force of arms. Christianity (of the Roman type) had been introduced by Xavier in 1549, and had run a course strangely similar to the attempt made by the Jesuits in China. For two centuries it had been death either to teach or profess Christ. By 1868 a marvelous political, social, and intellectual revolution had set in, which presently transformed the nation from medieval ideas and ways to those which are thoroughly

modern. The world has never seen changes so many and radical wrought upon so grand a scale in so brief a period. In various important respects both the government and people are fully abreast of Europe and America.

The heralds of the cross followed speedily in the wake of Perry's fleet, Liggins and Williams, American Episcopalians, landing in Nagasaki as early as 1859; Verbeck, Brown and Simmons followed a year later, representing the Reformed (Dutch) Church; almost at the same date came the Prebyterians, Hepburn and Nevius; with the Baptists, American Board and the English Church Missionary Society entering the campaign before the end of a decade. The first church was organized in 1872, the first Japanese was ordained five years later, and then during the decade, 1879-89, a veritable Pentecost of spiritual blessing was vouchsafed from on high. But then came a reaction and relapse, from which the complete recovery is yet future. Nevertheless, in every realm large and most substantial gains have been made, as these few statistics will demonstrate: At the end of last year nearly 40 societies had entered the islands (Formosa included), a large majority American and the residue well nigh all representing British Christians; 702 missionaries, manning 1.057 stations and outstations; 447 church organizations with a membership of 42,280; about 44,000 pupils in the schools of all grades. The American Board leads with upwards of 10,000 church-members; six Presbyterian societies are joined in work, with just about the same number; and four Episcopalian organizations, with upwards of 7,700. To these figures should be added upwards of 50,000 adherents of the Roman Catholic Church, and nearly 25,000 of the Greek Church.

KOREA.

This peninsula covers a little upwards of 80,000 square miles, and the population is perhaps 12,000,000.

Long closed, not until 1882 was the attention of Christendom turned towards it, and two years afterwards the Presbyterian Board led the way in evangelizing effort. The Methodists were not far behind, the Society for the Propagation of the Gospel also presently putting in an appearance, with the Presbyterian Church, South, and two or three others since. The government has been uniformly favorable to the missionaries, the people in the main are ready to listen to the Gospel message, and everything indicates that the land will be evangelized at no distant day.

AUSTRALASIA.

That is Asia under the Southern Cross, or Australia, Tasmania, New Guinea, and New Zealand. Not much need be said concerning Australia though it is so vast, for the aboriginal population is small and rapidly diminishing. Various missions have been established, among them notably one by the Moravians in the far north, among the Chinese immigrants also, and the coolies brought in from the New Hebrides. In 1818 the Church Missionary Society began work among the cannibals of New Zealand, the Wesleyans entered in 1822, both met with considerable success for a season, but later came unfortunate wars attended with wholesale apostasy, and great loss of life. Now only about 50,000 Maories remain. New Guinea though bulky, is but thinly inhabited. In recent years the London Society and the Australasian Methodists have begun to minister to their spiritual needs, as well as a Dutch and a German society.

MALAYSIA.

Under this term is included the Dutch East Indies and the Philippines. In the islands last named Protestant missions are wholly in the future, for hitherto Spanish intolerance has been absolute. The Dutch islands

have an area of about 600,000 and a population of 34,000,000, of which 25,000,000 are found in Java alone. Anglo-Saxon missionaries have never been welcomed by the Netherlands authorities, and in recent times none have attempted to open stations. The Rhenish Society of Germany, however, has long been active in Sumatra and South Borneo, among the Battas on Toba Lake and the head-taking Dyaks, among the Mohammedan Malays also, with more than 18,000 communicants as the result, and 42,000 adherents. Several Dutch societies have been active and successful during the last half-century. A portion of Celebes known as Minahassa with a population of 145,000 has 125,000 native Christians. In Sangir more than a third have forsaken heathenism, and in Amboyna scarcely any remain either pagan or Mohammedan.

MELANESIA.

Or, the islands inhabited by races which are "black" or dark brown, situated to the northeast of Australia. New Guinea is one of these, which for convenience has been mentioned elsewhere. The Solomon and Santa Cruz groups belong under this head, to which as yet the Gospel has scarcely come. Here are the New Hebrides, whose evangelization has cost so many precious lives, with John Williams, the two Gordons, and Bishop Patteson among them. The first missionaries arrived about 1840, J. G. Paton not till 1866, with many preachers and teachers from Samoa and other islands, and with some 15,000 redeemed souls as a part of the reward to date. Several branches of the Presbyterian Church are united in this most arduous and perilous work.

OCEANICA.

In the use of modern geographers this term designates the thousands of islands which stud the

Southern Pacific, relatively of slight importance either for size or for number of inhabitants, but of deepest interest in missionary annals. The general course of things attending the evangelization of the entire vast ocean realm has been strikingly similar in every case. After years of toil and waiting a general breaking away from idols would ensue, usually with some prominent chief setting the example, and to a remarkable extent with family worship and love for the Word among the results. Two general divisions are commonly made of this immense archipelago.

Polynesia, or "many islands," constitutes the eastern portion, with various groups included, of which only a few of the principal ones will be named. The London Missionary Society sent the *Duff* with a company of missionaries to Tahiti (Otaheite) as early as 1796, who waited nearly two-score years for the beginning of harvest. In 1821 John Williams of the same society carried the Gospel to both the Hervey Group and the Austral Islands, and later to Samoa. The Friendly Islands and Fiji were taken in hand early in the thirties by the Wesleyans, in the case of the latter presently beholding a transformation from atrocity and beastliness to humanity and teachableness such as has seldom ever occurred since the world began.

Micronesia—("little islands") is situated not so very far from the Philippines to the eastward, with the Caroline, Marshall and Gilbert groups as the most important, to which, though far outside, the Hawaiian Islands may be added. To the American Board the evangelization of these was wholly committed. The beginning was made in Hawaii in 1819, from which also in the fifties a party of missionaries sailed with a number of native Christians to bear the glad tidings to the pagan islands far to the southwest, with more than 5,000 already redeemed and rejoicing in hope.

WEST INDIES.

These number about 1,000, though less than a score are of any considerable importance, with a total area of 90,000 square miles and some 6,000,000 inhabitants, largely the descendants of African slaves. The Moravians were the first to have compassion on this mass of misery and sin, and began work as early as 1734. Since then several of the British churches have been sending devoted men and women by the score and hundred to tell the story of the Cross, to which also by the ten thousand the perishing have given good heed. Of course, from Cuba and Porto Rico Protestant Christianity has been excluded until within very recent times.

SPANISH AMERICA.

That is, Mexico, Central, and South America. The southern continent alone contains 7,500,000 square miles, and at least 35,000,000 inhabitants, while the population of Mexico is at least 13,000,000. For three centuries Catholicism has been in full control, only since 1870 has Protestant influence been felt in any considerable degree, and even yet almost everywhere bigotry and intolrance are enthroned. The Moravians entered Surinam more than a century and a half ago, the British and American Bible Societies are supplying the Scriptures, while the Presbyterians North and South, the Methodists North and South, the Southern Baptists, the American Board and several other societies are endeavoring to combat error with truth, and all with reasonable degrees of success. In Mexico the churches contain some 20,000 members, and in all South America nearly as many more. The total missionary force from the United States is not far from 400.

SUMMARY OF RESULTS.

The earth's population is 1,500,000,000, of which more than 1,000,000,000 are yet non-Christian, say 800,000,000

heathen, and 200,000,000 Mohammedan; 200,000,000 are Roman Catholic, and 150,000,000 are Protestant. For the world's redemption Protestants are giving annually about $15,000,000; sustain a missionary force of 14,200, of whom 4,300 are ordained, and 3,380 are unmarried women; associated with them are 4,200 ordained natives, and a total of over 54,000 natives; about 80,000 toilers in all. The stations and out-stations occupied exceed 25,000; the communicants are upwards of 1,300,000, and increase at the rate of 75,000 annually; the adherents are estimated at 3,500,000, while almost 1,000,000 children and youth are being educated in the more than 20,000 schools.

It appears plainly, then, that the redemption of the race is yet very far from complete, has scarcely passed beyond the initiatory stage; that while an excellent beginning has been made, "there remaineth yet very much land to be possessed;" and that, while the saints of the twentieth century have every reason to be full of courage, and hope, and sure expectation of final success, a limitless demand is to be made upon them for the utmost of devotion, of consecrated beneficence, and lavish contributions of choicest young men and women.

FINIS.

CHRONOLOGICAL TABLE.

SHOWING DATE OF PRINCIPAL MISSIONARY EVENTS FROM 53 A. D. TO 1900.

EARLY AND MEDIEVAL MISSIONS.

53.	GOSPEL INTRODUCED INTO EUROPE.
250.	EVANGELIZATION OF BRITAIN BEGINS.
300.	MISSIONARIES PENETRATE TO ARMENIA.
323.	ROMAN EMPIRE BECOMES NOMINALLY CHRISTIAN.
330.	CHRISTIANITY EXISTS IN ABYSSINIA.
348.	ULFILAS SENT AS A BISHOP TO THE GOTHS.
350.	CHURCHES FOUND IN SOUTHERN INDIA.
410.	ROME SACKED BY ALARIC THE GOTH.
440.	BEGINNING OF ST. PATRICK'S MISSIONARY CAREER.
449.	ANGLO-SAXONS FIRST INVADE BRITAIN.
496.	CLOVIS KING OF THE FRANKS BAPTIZED.
563.	COLUMBA FOUNDS MONASTERY OF IONA.
596.	AUGUSTINE BEGINS MISSION IN BRITAIN.
622.	DATE OF MOHAMMED'S FLIGHT FROM MECCA.
722.	EVANGELIZATION OF GERMANY BEGUN BY BONIFACE.
732.	BATTLE OF TOURS ENDING SARACEN ADVANCE.
772-804.	SAXONS "CONVERTED" BY CHARLEMAGNE'S SWORD.
781.	CHRISTIANITY IS WELL ESTABLISHED IN CHINA.
827-998.	EVANGELIZATION OF SCANDANAVIA ACHIEVED.
983.	KING VLADIMIR BAPTIZED AT KIEFF.
1095-1291.	PERIOD COVERED BY THE CRUSADES.
1271-1315.	MISSIONARY CAREER OF RAYMOND LULL.
860.	CYRIL AND METHODIUS BEGIN WORK AMONG THE SLAVS.
871-901.	EVANGELIZATION OF BRITAIN FINISHED.
1324-1384.	CAREER OF WICLIF AS REFORMER.
1453.	CAPTURE OF CONSTANTINOPLE BY THE TURKS.
1492.	COLUMBUS DISCOVERS NEW WORLD.

1497. VASCO DOUBLES CAPE OF GOOD HOPE.
1497. LABRADOR DISCOVERED BY CABOT.
1517. BEGINNING OF LUTHERAN REFORMATION.
1520-1522. MAGELLAN CIRCUMNAVIGATES THE GLOBE.
1525. TYNDALE'S BIBLE TRANSLATION PUBLISHED.
1534. PARLIAMENT ENDS PAPAL SOVEREIGNTY IN BRITAIN.
1546-1572. CAREER OF JOHN KNOX AS REFORMER.
1577-1580. DRAKE CIRCUMNAVIGATES THE GLOBE.
1588. INVINCIBLE ARMADA DESTROYED.
1596. DUTCH TRADERS FIRST REACH EAST INDIES.
1600. EAST INDIA COMPANY ORGANIZED.
1607. FOUNDING OF COLONY AT JAMESTOWN.
1620. LANDING OF PILGRIMS AT PLYMOUTH.
1648. EXECUTION OF CHARLES I.
1683. TURKS DEFEATED UNDER WALLS OF VIENNA.
1688. ENGLISH REVOLUTION EFFECTED.

BEGINNING OF MODERN MISSIONS.

1542. XAVIER SAILS FOR INDIA.
1555. COLIGNY SENDS MISSIONARIES TO BRAZIL.
1559. GUSTAVUS VASA OPENS MISSION AMONG LAPPS.
1605. JESUITS BEGIN WORK IN PARAGUAY.
1614. FIRST ENGLISH FACTORY ESTABLISHED IN INDIA.
1618-1648. THIRTY YEARS' WAR.
1623. MASSACRE AT AMBOYNA.
1630. FACTORY ESTABLISHED AT MADRAS.
1632-1670. PERIOD OF JESUIT ACTIVITY IN CANADA.
1642. FACTORY OPENED ON THE HOOGLY.
1642. MAYHEW BEGINS WORK AMONG INDIANS.
1646. ELIOT PREACHES FIRST SERMON IN INDIAN TONGUE.
1649. SOCIETY FOR PROPAGATING GOSPEL IN NEW ENGLAND.
1655. JAMAICA CAPTURED FROM SPAIN BY CROMWELL.
1661. BOMBAY ISLAND BECOMES BRITISH SOIL.
1663. ELIOT'S INDIAN BIBLE PRINTED.
1664. VON WELZ PUBLISHES MISSIONARY SCHEME.
1666. ELIOT ORGANIZES FIRST INDIAN CHURCH.
1698. SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.
1701. SOCIETY FOR PROPAGATION OF GOSPEL FORMED.
1705. ZIEGENBALG FOUNDS MISSION AT TRANQUEBAR.
1721. HANS EGEDE FOUNDS MISSION IN GREENLAND.
1722. ORGANIZATION OF MORAVIAN CHURCH.
1732. MORAVIANS OPEN MISSION IN WEST INDIES.
1733. MORAVIANS OPEN MISSION IN GREENLAND.
1734. MORAVIANS OPEN MISSION AMONG AMERICAN INDIANS.

1734-1759. SERGEANT LABORS AMONG STOCKBRIDGE INDIANS.
1735. MORAVIANS OPEN MISSION IN SOUTH AFRICA.
1736. MORAVIANS OPEN MISSION IN DUTCH GUIANA.
1738. JOHN WESLEY VISITS HERRNHUT.
1742-1744. MISSIONARY CAREER OF DAVID BRAINERD.
1746. SCOTTISH CALL TO UNIVERSAL PRAYER.
1747. EDWARDS' PAMPHLET ON CALL TO PRAYER.
1750. SCHWARTZ JOINS MISSION AT TRANQUEBAR.
1751-1758. EDWARDS LABORS AMONG STOCKBRIDGE INDIANS.
1752. MORAVIANS OPEN MISSION IN LABRADOR.
1756-1763. PERIOD OF SEVEN YEARS' WAR.
1757. BATTLE OF PLASSEY.
1759. WOLFE CAPTURES QUEBEC.
1768-1779. THREE VOYAGES OF CAPTAIN COOK.
1772. LORD MANSFIELD'S DECISION UPON SLAVERY.
1773-1790. PERIOD OF HOWARD'S WORK FOR PRISONERS.
1774. JAMES WATTS INVENTS STEAM ENGINE.
1776. DECLARATION OF INDEPENDENCE.
1780. ROBERT RAIKES' FIRST RAGGED SCHOOL.
1782. MASSACRE OF MORAVIAN INDIANS AT GNADENHUTTEN.
1785. CLARKSON BEGINS AGITATION AGAINST SLAVE TRADE.
1786. COKE FOUNDS MISSION IN ANTIGUA.
1787. NORTHWEST TERRITORY SET UP BY CONGRESS.
1787. SIERRA LEONE FOUNDED AS ASYLUM FOR FREEDMEN.
1788. FIRST SHIP-LOAD OF CONVICTS SAIL FOR BOTANY BAY.

DECADE OF BEGINNINGS, 1790–1799.

1789. BEGINNING OF FRENCH REVOLUTION.
1791. VERMONT ADMITTED TO THE UNION.
1792. KENTUCKY ADMITTED TO THE UNION.
1792. SECOND MYSORE WAR.
1792. CAREY'S MISSIONARY SOCIETY ORGANIZED.
1792. MORAVIAN MISSION TO HOTTENTOTS REOPENED.
1793. INDIA BILL PASSED WITH "PIOUS CLAUSE" OMITTED.
1793. REIGN OF TERROR IN FRANCE.
1793. INVENTION OF WHITNEY'S COTTON GIN.
1793. WILLIAM CAREY SAILS FOR INDIA.
1793. HARRIET (ATWOOD) NEWELL BORN.
1794. DANTON AND ROBESPIERRE EXECUTED.
1794. MELVILLE HORNE'S LETTERS PUBLISHED.
1795. CEYLON CAPTURED BY BRITISH.
1795. CAPE COLONY CAPTURED BY BRITISH.
1795. MUNGO PARK EXPLORES UPPER NIGER.

1795. LONDON MISSIONARY SOCIETY ORGANIZED.
1795. ROBERT MOFFAT BORN.
1796. NAPOLEON'S CAMPAIGN IN ITALY.
1796. TENNESSEE ADMITTED TO THE UNION.
1796. EDINBURGH MISSIONARY SOCIETY ORGANIZED.
1796. GLASGOW MISSIONARY SOCIETY ORGANIZED.
1796. NEW YORK MISSIONARY SOCIETY ORGANIZED.
1796. THE DUFF SAILS FOR TAHITI.
1796-1808. CAREER OF CLAUDIUS BUCHANAN IN INDIA.
1796. JOHN WILLIAMS BORN.
1797. FIRST SETTLERS REACH OHIO WESTERN RESERVE.
1797. NETHERLANDS MISSIONARY SOCIETY ORGANIZED.
1798. NAPOLEON'S EXPEDITION TO EGYPT.
1798. NELSON'S VICTORY IN BAY OF ABOUKIR.
1798. CONNECTICUT MISSIONARY SOCIETY ORGANIZED.
1798. VANDERKEMP SAILS FOR SOUTH AFRICA.
1798. THE DUFF CAPTURED BY FRENCH PRIVATEER.
1798. ZEISBERGER RETURNS TO OHIO FROM CANADA.
1799. NAPOLEON CHOSEN FIRST CONSUL.
1799. CHURCH MISSIONARY SOCIETY ORGANIZED.
1799. RELIGIOUS TRACT SOCIETY ORGANIZED.
1799. MASSACHUSETTS MISSIONARY SOCIETY ORGANIZED.
1799. MARSHMAN AND WARD REACH SERAMPORE.
1799. CAREY MAKES SERAMPORE THE MISSION CENTER.

1800—1809.

1800. MALTA BECOMES A BRITISH POSSESSION.
1800. CAREY'S FIRST CONVERT BAPTIZED.
1801. CAREY BECOMES PROFESSOR OF BENGALI.
1801-1803. FIRST MARATHI WAR.
1802. MARCUS WHITMAN BORN.
1802. ELI SMITH BORN.
1803. LOUISIANA PURCHASE MADE.
1803. OHIO ADMITTED TO THE UNION.
1803. H. G. O. DWIGHT BORN.
1803. LONDON MISSIONARY SOCIETY ENTERS TRAVANCORE.
1804. BRITISH AND FOREIGN BIBLE SOCIETY ORGANIZED.
1804. CHURCH MISSIONARY SOCIETY ENTERS SIERRA LEONE.
1804-1806. EXPEDITION OF LEWIS AND CLARKE.
1804. NAPOLEON CROWNED EMPEROR OF FRENCH.
1805. BATTLES OF TRAFALGAR AND AUSTERLITZ.
1805. HENRY MARTYN SAILS FOR INDIA.
1806. ANDOVER THEOLOGICAL SEMINARY FOUNDED.
1806. SAMUEL J. MILLS ENTERS WILLIAMS COLLEGE.
1806. ALEXANDER DUFF BORN.

1807. SLAVE TRADE ABOLISHED IN BRITAIN.
1807. FULTON'S STEAMBOAT MAKES TRIAL TRIP.
1807. NATIONAL ROAD ACROSS ALLEGHANIES BEGUN.
1807. ROBERT MORRISON SAILS FOR CHINA.
1808. SYDNEY SMITH'S ANTI-MISSION SCREEDS.
1808. JOSEPH BUONAPARTE ASCENDS THRONE OF SPAIN.
1808. MILLS' SOCIETY FORMED IN WILLIAMS COLLEGE.
1808. HAYSTACK MEETING HELD NEAR WILLIAMS COLLEGE.
1808. DAVID ZEISBERGER DIES.
1809. FIRST REBELLION IN SPANISH AMERICAN STATES.
1809. LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG JEWS.
1809. MORRISON BECOMES TRANSLATOR TO EAST INDIA CO.
1809. BUCHANAN'S STAR IN THE EAST PUBLISHED.

1810—1819.

1810. AMERICAN BOARD ORGANIZED.
1810. MAURITIUS CAPTURED BY BRITISH.
1811. WESLEYANS FOUND SIERRA LEONE MISSION.
1811. HENRY MARTYN REACHES PERSIA.
1811. VANDERKEMP DIES IN AFRICA.
1812. FIRST STEAMBOAT ON WESTERN RIVERS.
1812. LOUISIANA ADMITTED TO THE UNION.
1812. FIRST AMERICAN BOARD MISSIONARIES SAIL.
1812. HENRY MARTYN DIES AT TOCAT.
1812. SERAMPORE PRINTING HOUSE BURNED.
1813. "PIOUS CLAUSES" INSERTED IN EAST INDIA CO'S CHARTER.
1813. AMERICAN BOARD MISSIONARIES LAND IN BOMBAY.
1813. HARRIET NEWELL DIES IN MAURITIUS.
1813. DR. COKE SAILS FOR CEYLON AND DIES AT SEA.
1813. WILLIAM MILNE SAILS FOR CHINA.
1814. WESLEYAN MISSIONARY SOCIETY ORGANIZED.
1814. AMERICAN BAPTIST MISSIONARY UNION ORGANIZED.
1814. MARSDEN FOUNDS C. M. S. MISSION IN NEW ZEALAND.
1814. MORRISON BAPTIZES FIRST CONVERT.
1815. CHURCH MISSIONARY SOCIETY ENTERS THE LEVANT.
1815. BASLE MISSIONARY SOCIETY ORGANIZED.
1815. BARNABAS SHAW SAILS FOR SOUTH AFRICA.
1815. FIRST PRINTING PRESS SET UP IN TAHITI.
1815. AFRICANER, THE EX-OUTLAW, BAPTIZED.
1816. AMERICAN BIBLE SOCIETY ORGANIZED.
1816. GENERAL BAPTIST MISSIONARY SOCIETY FORMED.
1816. INDIANA ADMITTED TO THE UNION.
1816. AMERICAN BOARD OPENS CHEROKEE MISSION.

1816. AMERICAN BOARD ENTERS CEYLON.
1816. CHURCH MISSIONARY SOCIETY ENTERS INDIA.
1816. W. H. MEDHURST SAILS FOR CHINA.
1816. ROBERT MOFFAT SAILS FOR SOUTH AFRICA.
1817. MISSISSIPPI ADMITTED TO THE UNION.
1817. CORNWALL, CONN., MISSION SCHOOL OPENED.
1817. CHURCH MISSIONARY SOCIETY ENTERS CEYLON.
1818. FIRST STEAMBOAT ON UPPER LAKES.
1818. ILLINOIS ADMITTED TO THE UNION.
1818. LONDON MISSIONARY SOCIETY ENTERS MADAGASCAR.
1818. MORRISON FINISHES TRANSLATION OF BIBLE.
1819. ERIE CANAL BEGUN.
1819. CESSION OF FLORIDA MADE BY SPAIN.
1819. ALABAMA ADMITTED TO THE UNION.
1819. METHODIST MISSIONARY SOCIETY ORGANIZED.
1819. AMERICAN BOARD OPENS SANDWICH ISLANDS MISSION.
1819. LEIPSIC MISSIONARY SOCIETY ORGANIZED.
1819. AMERICAN BOARD SENDS MISSIONARIES TO PALESTINE.
1819. KING POMARE AND LEADING CHIEFS BAPTIZED.
1819. JUDSON BAPTIZES FIRST BURMESE CONVERT.

1820—1829.

1820. MOFFAT REMOVES TO KURUMAN.
1821. MISSOURI ADMITTED TO THE UNION.
1821. LIBERIA FOUNDED AS COLONY FOR BLACKS.
1821. DANISH MISSIONARY SOCIETY ORGANIZED.
1821. AMERICAN BAPTISTS ENTER LIBERIA.
1821. GLASGOW MISSIONARY SOCIETY ENTERS KAFRARIA.
1821. BASLE MISSION PLANTED IN SOUTH RUSSIA.
1822-1827. PERIOD OF GREEK REVOLUTION.
1822. PARIS MISSIONARY SOCIETY ORGANIZED.
1822. WESLEYANS FOUND MISSION IN NEW ZEALAND.
1822. WILLIAM MILNE DIES IN CHINA.
1823. MONROE DOCTRINE FIRST PROCLAIMED.
1823. END OF SPANISH DOMINION ON WESTERN CONTINENT.
1823. MOVEMENT BEGINS IN ENGLAND TO ABOLISH SLAVERY.
1823. WILLIAMS DISCOVERS RAROTONGA.
1823. WILLIAM WARD DIES IN CALCUTTA.
1824-1826. PERIOD OF FIRST BURMESE WAR.
1824. CANADIAN METHODIST MISSIONARY SOCIETY ORGANIZED.
1825. ERIE CANAL COMPLETED.

1825. CROWTHER BAPTIZED, AFTERWARDS BISHOP.
1826. AMERICAN TRACT SOCIETY ORGANIZED.
1826. WESLEYANS ENTER FRIENDLY ISLANDS.
1826. NETHERLANDS SOCIETY SENDS GUTZLAFF TO CHINA.
1826. ANN HASSELTINE JUDSON DIES IN BURMA.
1827. BASLE SOCIETY BEGINS WORK ON GOLD COAST.
1827. FOURAH BAY COLLEGE FOUNDED.
1828. BEGINNING OF REVIVALS IN SANDWICH ISLANDS.
1828. BOARDMAN BEGINS KAREN MISSION.
1828. KING RADAMA I. OF MADAGASCAR DIES.
1829. SUTTEE MADE CRIMINAL IN INDIA.
1829. PARIS MISSIONARY SOCIETY ENTERS SOUTH AFRICA.
1829. RHENISH SOCIETY ENTERS SOUTHWEST AFRICA.
1829. CHURCH OF SCOTLAND SENDS DUFF TO CALCUTTA.
1829. CHURCH OF SCOTLAND SENDS WILSON TO BOMBAY.
1829. AMERICAN BOARD SENDS BRIDGMAN AND ABEEL TO CHINA.
1829. WILLIAMS BUILDS THE MESSENGER OF PEACE.
1829. REVIVAL BEGINS IN KURUMAN.

1830—1839.

1830. BEGINNING OF FRENCH CONQUEST IN ALGERIA.
1830. BRIDGMAN AND ABEEL ARRIVE IN CHINA.
1830. TOUR OF SMITH AND DWIGHT THROUGH ASIA MINOR.
1830. LOWER COURSE OF THE NIGER EXPLORED.
1830. FIRST LOCOMOTIVE MAKES TRIAL TRIP.
1831. JONAS KING OPENS MISSION IN GREECE.
1831. GARRISON BEGINS ANTI-SLAVERY AGITATION.
1831. CONSTANTINOPLE OCCUPIED BY AMERICAN BOARD.
1832. PARLIAMENT PASSES REFORM BILL.
1833. PARLIAMENT DECREES RELIGIOUS LIBERTY IN INDIA.
1833. METHODIST CHURCH OPENS LIBERIA MISSION.
1833. AMERICAN BOARD OPENS NESTORIAN MISSION.
1833. S. WELLS WILLIAMS SAILS FOR CHINA.
1834. AMERICAN BOARD OPENS ZULU MISSION.
1834. AMERICAN BOARD OPENS GABUN MISSION.
1834. AMERICAN BOARD OPENS MADURA MISSION.
1834. AMERICAN BOARD OPENS SIAM MISSION.
1834. SOCIETY FOR PROMOTION OF FEMALE EDUCATION IN EAST.
1834. BERLIN MISSIONARY SOCIETY ENTERS SOUTH AFRICA.
1834. BASLE MISSIONARY SOCIETY ENTERS INDIA.
1834. DR. PETER PARKER ARRIVES IN CHINA.
1834. WILLIAM CAREY DIES.
1834. ROBERT MORRISON DIES.
1834. LYMAN AND MUNSON KILLED IN SUMATRA.

1835. PROTESTANT EPISCOPAL MISSIONARY SOCIETY ORGANIZED.
1835. SWEDISH MISSIONARY SOCIETY ORGANIZED.
1835. BAPTISTS OPEN TELUGU (LONE STAR) MISSION.
1835. EPISCOPALIANS SEND MISSIONARIES TO CHINA.
1835. WESLEYAN MISSIONARIES ENTER FIJI.
1835. MISSIONARIES EXPELLED FROM MADAGASCAR.
1836. FREE BAPTIST MISSIONARY SOCIETY ORGANIZED.
1836. GERMAN REFORMED CHURCH ORGANIZES.
1836. REFORMED PRESBYTERIAN GENERAL SYNOD ORGANIZES.
1836. NORTH GERMAN MISSIONARY SOCIETY ORGANIZED.
1836. GOSSNER'S MISSIONARY SOCIETY ORGANIZED.
1836. KAISERSWERTH ORDER OF DEACONESSES ORGANIZED.
1836. EPICOPALIANS OPEN LIBERIA MISSION.
1836. WHITMAN AND SPAULDING REACH OREGON.
1836. METHODIST MISSIONARIES ENTER ARGENTINA.
1836. BAPTISTS OPEN MISSION IN ASSAM.
1837. CORONATION OF QUEEN VICTORIA.
1837. PRESBYTERIANS (OLD SCHOOL) ORGANIZE FOR MISSIONS.
1837. JOSHUA MARSHMAN DIES.
1838. FIRST REGULAR TRIPS OF STEAMER ACROSS ATLANTIC.
1838. GREAT REVIVAL IN SANDWICH ISLANDS.
1838. SAMUEL MARSDEN DIES.
1839. DESTRUCTION OF OPIUM AT CANTON.
1839. SEIZURE OF TAHITI BY THE FRENCH.
1839. LUTHERAN GENERAL SYNOD ORGANIZES FOR MISSIONS.
1839. JOHN WILLIAMS KILLED IN ERROMANGA.

1840—1849.

1840-1842. "OPIUM WAR" IN CHINA.
1840. DAVID LIVINGSTONE ARRIVES IN AFRICA.
1840. IRISH PRESBYTERIAN CHURCH ORGANIZES FOR MISSIONS.
1840. EDINBURGH MEDICAL MISSIONARY SOCIETY ORGANIZED.
1840. PRESBYTERIANS OPEN SIAM MISSION.
1840. WELSH CALVINISTS OPEN MISSION IN KHASIA HILLS.
1841. IRISH PRESBYTERIANS OPEN MISSION IN KATHIAWAR.
1841. LOVEDALE, SOUTH AFRICA, FOUNDED.
1842. NORWEGIAN MISSIONARY SOCIETY ORGANIZED.
1842. MENDI MISSION, WEST AFRICA, FOUNDED.

1842. SCOTTISH REFORMED PRESBYTERIANS ORGANIZE FOR MISSIONS.
1842. DR. WHITMAN BEGINS FAMOUS RIDE.
1843. FREMONT'S EXPLORING EXPEDITION TO PACIFIC COAST.
1843. SCOTTISH FREE CHURCH ORGANIZED.
1843. LUTHERAN GENERAL SYNOD OPENS MISSION IN INDIA.
1843. KRAPF ARRIVES IN EAST AFRICA.
1843. FIDELIA FISK REACHES NESTORIAN MISSION.
1844. AFRICAN METHODISTS ORGANIZE FOR MISSIONS.
1844. CANADA PRESBYTERIANS ORGANIZE FOR MISSIONS.
1844. SOUTH AMERICAN MISSIONARY SOCIETY ORGANIZED.
1844. NORWEGIAN MISSIONARY SOCIETY ENTERS SOUTH AFRICA.
1844. FREE CHURCH TAKES KAFFRARIA MISSION.
1845. ANNEXATION OF TEXAS.
1845. METHODIST CHURCH, SOUTH, ORGANIZES FOR MISSIONS.
1845. SOUTHERN BAPTISTS ORGANIZE FOR MISSIONS.
1845. WESLEYAN METHODISTS ORGANIZE FOR MISSIONS.
1845. METHODIST PROTESTANTS ORGANIZE FOR MISSIONS.
1845. GOSSNER MISSION TO KOLS OPENED.
1845. GREAT REVIVAL IN THE FIJI GROUP.
1846-1847. WAR BETWEEN UNITED STATES AND MEXICO.
1846. OREGON BOUNDARY QUESTION SETTLED.
1846. FIRST MESSAGE SENT BY TELEGRAPH.
1846. AMERICAN MISSIONARY ASSOCIATION ORGANIZED.
1846. METHODIST CHURCH, SOUTH, OPENS CHINA MISSION.
1846. SCOTTISH UNITED PRESBYTERIANS ENTER OLD CALABAR.
1846. REBMANN ARRIVES IN EAST AFRICA.
1846. BASLE MISSIONARY SOCIETY ENTERS CHINA.
1846. FIRST PROTESTANT CHURCH FORMED IN TURKEY.
1846. ERMELO (HOLLAND) MISSIONARY SOCIETY ORGANIZED.
1847. DR. MARCUS WHITMAN KILLED BY INDIANS.
1847. ENGLISH PRESBYTERIANS ORGANIZE FOR MISSIONS.
1847. SEVENTH-DAY BAPTISTS OPEN CHINA MISSION.
1847. METHODIST CHURCH OPENS CHINA MISSION.
1847. NORTH GERMAN MISSIONARY SOCIETY ENTERS WEST AFRICA.
1847. TRANSLATION OF MARATHI BIBLE COMPLETED.
1848. GOLD DISCOVERED IN CALIFORNIA.
1849. RUSH OF GOLD-SEEKERS TO PACIFIC COAST.
1849. HERMANNSBURG MISSIONARY SOCIETY ORGANIZED.

1849. MENNONITE MISSIONARY SOCIETY (HOLLAND) ORGANIZED.

1850—1859.

1850. CALIFORNIA ADMITTED TO THE UNION.
1850. MELANESIAN MISSIONARY SOCIETY ORGANIZED.
1850. ARCOT MISSION (INDIA) FOUNDED.
1850. MORAVIANS OPEN MISSION IN NORTH AUSTRALIA.
1850. ADONIRAM JUDSON DIES.
1850-1856. RICHARDSON AND BARTH CROSS SAHARA SOUTHWARD.
1850-1864. TAI PING REBELLION IN CHINA.
1851. GOLD DISCOVERED IN AUSTRALIA.
1851. HAWAIIAN EVANGELICAL ASSOCIATION ORGANIZED.
1852. SECOND BURMESE WAR.
1852. AMERICAN BOARD FOUNDS MICRONESIAN MISSION.
1852. JUSTIN PERKINS FINISHES SYRIAC VERSION OF BIBLE.
1853. YOUNG MEN'S CHRISTIAN ASSOCIATION ORGANIZED.
1853. UNITED BRETHREN CHURCH ORGANIZES FOR MISSIONS.
1853. CANADA CONGREGATIONALISTS ORGANIZE FOR MISSIONS.
1853. PRESBYTERIANS FOUND KOLHAPUR (INDIA) MISSION.
1853. POLYGAMY PROCLAIMED IN UTAH.
1853. J. HUDSON TAYLOR ARRIVES IN CHINA.
1853. COMMODORE PERRY LEADS EXPEDITION TO JAPAN.
1853-1856. LIVINGSTONE CROSSES AFRICA.
1854. MORAVIANS OPEN MISSION ON BORDERS OF TIBET.
1854. UNITED PRESBYTERIANS OPEN MISSION IN EGYPT.
1856. SWEDISH EVANGELICAL NATIONAL MISSIONARY SOCIETY ORGANIZED.
1856. NETHERLANDS JAVA COMMITTEE ORGANIZED.
1856. METHODISTS OPEN NORTH INDIA MISSION.
1856. UNITED PRESBYTERIANS OPEN MISSION IN INDIA.
1856. PRESBYTERIANS OPEN MISSION IN COLOMBIA.
1856-1860. ARROW WAR, WITH CAPTURE OF PEKING.
1857. INDIAN MUTINY BREAKS OUT.
1857. CUMBERLAND PRESBYTERIANS ORGANIZE FOR MISSIONS.
1857. SCOTTISH UNITED PRESBYTERIANS OPEN MISSION IN INDIA.
1857. HERMANNSBURG MISSIONARY SOCIETY ENTERS SOUTH AFRICA.
1857. WILLIAM DUNCAN BEGINS METLAKAHTLA MISSION.
1857. ELI SMITH DIES AT BEIRUT.

1857. W. H. MEDHURST DIES SOON AFTER LEAVING CHINA.
1857-1859. BURTON AND SPEKE DISCOVER LAKE TANGANYIKA.
1858. EAST INDIA COMPANY ABOLISHED.
1858. LAYING OF FIRST OCEAN CABLE.
1858. YEAR OF EXTENSIVE RELIGIOUS REVIVAL.
1858. UNITED METHODIST FREE CHURCHES ORGANIZE FOR MISSIONS.
1858. DUTCH MISSIONARY SOCIETY ORGANIZED.
1858. AMERICAN BOARD OPENS BULGARIAN MISSION.
1858. J. G. PATON BEGINS WORK IN NEW HEBRIDES.
1859. OREGON ADMITTED TO THE UNION.
1859. LIVINGSTONE DISCOVERS LAKE NYASSA.
1859. METHODIST NEW CONNECTION ORGANIZES FOR MISSIONS.
1859. UNIVERSITIES' MISSION TO CENTRAL AFRICA ORGANIZED.
1859. NETHERLANDS DUTCH REFORMED MISSIONARY SOCIETY ORGANIZED.
1859. UTRECHT MISSIONARY SOCIETY ORGANIZED.
1859. FINLAND MISSIONARY SOCIETY ORGANIZED.
1859. REFORMED PRESBYTERIANS ORGANIZE FOR MISSIONS.
1859. EPISCOPALIANS OPEN JAPAN MISSION.
1859. REFORMED (DUTCH) OPEN JAPAN MISSION.
1859. PRESBYTERIANS OPEN JAPAN MISSION.
1859. PRESBYTERIANS OPEN MISSION IN BRAZIL.
1859. METHODIST NEW CONNECTION OPENS CHINA MISSION.
1859. CREW OF THE ALLEN GARDINER MASSACRED.

1860—1869

1860. IN NEW ZEALAND TROUBLE BEGINS, ENDING IN WAR.
1860. SPEKE AND GRANT REACH VICTORIA NYANZA FROM THE NILE.
1860. NATIONAL BIBLE SOCIETY OF SCOTLAND ORGANIZED.
1860. CHRISTIAN REFORMED MISSIONARY SOCIETY (HOLLAND) ORGANIZED.
1860. BAPTISTS OPEN JAPAN MISSION.
1860-1867. PERIOD OF GARIBALDI'S PATRIOTIC ACTIVITY.
1861. SECESSION OF SOUTHERN STATES FROM THE UNION.
1861. EMANCIPATION OF SERFS IN RUSSIA.
1861. WOMAN'S UNION MISSIONARY SOCIETY ORGANIZED.
1861. STRICT BAPTIST MISSIONARY SOCIETY (ENGLAND) ORGANIZED.
1861. SWEDISH MISSIONARY SOCIETY ENTERS EAST AFRICA.
1861. UNITED METHODIST FREE CHURCHES ENTER EAST AFRICA.
1861. FINAL RELIEF FROM PERSECUTION IN MADAGASCAR.

1861. FIRST OF GORDON BROTHERS KILLED IN NEW HEBRIDES.
1861. E. C. BRIDGMAN DIES IN CHINA.
1862. PRESBYTERIAN CHURCH, SOUTH, ORGANIZES FOR MISSIONS.
1862. UNIVERSITIES' MISSION BEGINS WORK IN ZANZIBAR.
1862. RHENISH MISSIONARY SOCIETY OPENS MISSION IN SUMATRA.
1862. SIERRA LEONE DIOCESE (C. M. S.) BECOMES INDEPENDENT.
1862. MARY WHATELY BEGINS WORK IN CAIRO, EGYPT.
1862. H. G. O. DWIGHT (TURKISH MISSION) DIES.
1863. EMANCIPATION PROCLAMATION ISSUED.
1863. AMERICAN BOARD WITHDRAWS FROM HAWAIIAN ISLANDS.
1863. ROBERT COLLEGE, CONSTANTINOPLE, FOUNDED.
1864-1867. ROHLFS CROSSES SAHARA TO LAKE CHAD.
1864. UNITED METHODIST FREE CHURCHES ENTER CHINA.
1865. LEE SURRENDERS REBEL FORCES AT APPOMATTOX.
1865. ARABIC TRANSLATION OF SCRIPTURES COMPLETED.
1865. CHINA INLAND MISSION ORGANIZED.
1865. CANADA BAPTIST MISSIONARY SOCIETY ORGANIZED.
1865. PARIS MISSIONARY SOCIETY TAKES OVER TAHITI FROM L. M. S.
1866-1873. LIVINGSTONE'S LAST EXPLORING EXPEDITION.
1866. HERMANNSBURG MISSIONARY SOCIETY ENTERS INDIA.
1866. NORWEGIAN MISSIONARY SOCIETY ENTERS MADAGASCAR.
1867. SEWARD MAKES PURCHASE OF ALASKA.
1867. ENGLISH FRIENDS OPEN MISSION IN MADAGASCAR.
1867. PRESBYTERIANS OPEN LAOS (SIAM) MISSION.
1867. ENGLISH BAPTIST WOMEN ORGANIZE FOR MISSIONS.
1867. WILLIAM GOODELL, TURKISH MISSION, DIES.
1868. BURLINGAME TREATY WITH CHINA FRAMED.
1868. SUEZ CANAL OPENED.
1868. BEGINNING OF POLITICAL REVOLUTION IN JAPAN.
1868. CONGREGATIONAL WOMAN'S BOARD ORGANIZED.
1869. UNION PACIFIC RAILROAD COMPLETED.
1869. LUTHERAN GENERAL COUNCIL ORGANIZES FOR MISSIONS.
1869. AMERICAN BOARD OPENS JAPAN MISSION.
1869. CANADA PRESBYTERIANS OPEN MISSION IN TRINIDAD.
1869. IRISH PRESBYTERIANS OPEN MANCHURIA MISSION.
1869. WHOLESALE DESTRUCTION OF IDOLS IN MADAGASCAR.
1869. CHURCH MISSIONARY SOCIETY ENTERS JAPAN.
1869. CLARA SWAIN, M. D., ARRIVES IN INDIA.

1869. HIRAM BINGHAM (HAWAIIAN ISLANDS) DIES.
1869. JUSTIN PERKINS (NESTORIAN MISSION) DIES.

1870—1879.

1870. FRANCO-PRUSSIAN WAR.
1870. PRIMITIVE METHODISTS (ENGLAND) ORGANIZE FOR MISSIONS.
1870. PRESBYTERIAN WOMAN'S BOARD ORGANIZED.
1870. LONDON MISSIONARY SOCIETY ENTERS NEW GUINEA.
1870. FINLAND MISSIONARY SOCIETY ENTERS SOUTH AFRICA.
1870. TIENTSIN MASSACRE OF MISSIONARIES.
1871. SLAVERY ABOLISHED IN BRAZIL.
1871. STANLEY MEETS LIVINGSTONE AT UJIJI.
1871. UNITED ORIGINAL SECESSION CHURCH ORGANIZES FOR MISSIONS.
1871. EPISCOPALIAN WOMEN ORGANIZE FOR MISSIONS.
1871. BAPTIST WOMAN'S BOARD ORGANIZED.
1871. CANADA PRESBYTERIANS ENTER FORMOSA.
1871. JAMES GILMOUR BEGINS WORK IN MONGOLIA.
1871. BISHOP PATTESON KILLED IN MELANESIA.
1871. MARY MOFFAT DIES IN ENGLAND.
1872. ALABAMA CLAIMS SETTLED BY ARBITRATION.
1872. JAPANESE EMBASSY ARRIVES IN WASHINGTON.
1872. EAST LONDON INSTITUTE ORGANIZED.
1872. McALL MISSION OPENED IN PARIS.
1872. AMERICAN BOARD OPENS MISSION IN MEXICO.
1872. METHODIST CHURCH, SOUTH, OPENS MISSION IN MEXICO.
1872. PRESBYTERIAN CHURCH OPENS MISSION IN MEXICO.
1872. AMERICAN BOARD OPENS MISSION IN AUSTRIA.
1872. METHODIST CHURCH OPENS MISSION IN ITALY.
1872. AMERICAN BOARD OPENS MISSION IN SPAIN.
1872. BIBLE HOUSE IN CONSTANTINOPLE FINISHED.
1872. AMERICAN GIRLS' COLLEGE AT SCUTARI OPENED.
1872. FIRST CHRISTIAN CHURCH ORGANIZED IN JAPAN.
1872. FIRST DECENNIAL CONFERENCE, AT ALLAHABAD.
1872. SECOND OF GORDON BROTHERS KILLED IN NEW HEBRIDES.
1873. DAVID LIVINGSTONE DIES.
1873. CHRISTIANITY NO LONGER PROHIBITED IN JAPAN.
1873. CANADA METHODISTS OPEN MISSION IN JAPAN.
1873. SCOTTISH UNITED PRESBYTERIANS OPEN MISSION IN CHINA.
1873. PRESBYTERIANS OPEN MISSION IN CHILI.
1873. METHODISTS OPEN MISSION IN MEXICO.

1873. IRISH PRESBYTERIAN WOMEN ORGANIZE FOR MISSIONS.
1873. FREE BAPTIST WOMAN'S BOARD ORGANIZED.
1873. KOBE (JAPAN) GIRLS' COLLEGE OPENED.
1874. GREAT BRITAIN ASSUMES PROTECTORATE OVER FIJI.
1874. SWISS FREE CHURCHES ORGANIZE FOR MISSIONS.
1874. MISSION TO LEPERS ORGANIZED.
1874. AFRICAN METHODIST WOMAN'S BOARD ORGANIZED.
1874. FRIENDS' SYRIAN MISSION ORGANIZED.
1874. CHURCH OF SCOTLAND FOUNDS BLANTYRE MISSION.
1874. NEESIMA FOUNDS DOSHISHA UNIVERSITY.
1875. CAMERON CROSSES AFRICA.
1875. STANLEY MEETS MTESA IN UGANDA.
1875. WOMAN'S BOARD OF DISCIPLES' CHURCH ORGANIZED.
1875. REFORMED (DUTCH) WOMAN'S BOARD ORGANIZED.
1875. UNITED BRETHREN'S WOMAN'S BOARD ORGANIZED.
1875. ASSOCIATE REFORMED SYNOD OF SOUTH ORGANIZES FOR MISSIONS.
1875. CANADA PRESBYTERIANS OPEN MISSION IN INDIA.
1875. WOMAN'S BOARD AUXILIARY TO LONDON MISSIONARY SOCIETY FORMED.
1875. METHODIST CHURCH, SOUTH, OPENS MISSION IN BRAZIL.
1875. DISCIPLES' CHURCH ORGANIZES FOR MISSIONS.
1876. CUMBERLAND PRESBYTERIANS ORGANIZE FOR MISSIONS.
1876. BREKLUM MISSIONARY SOCIETY ORGANIZED.
1877. STANLEY REACHES MOUTH OF KONGO.
1877. ENGLISH BAPTISTS OPEN MISSION ON THE KONGO.
1877. GREAT REVIVAL IN BAPTIST TELUGU MISSION.
1877. LONDON SOCIETY FOUNDS MISSION ON TANGANYIKA.
1877. M. COILLARD FOUNDS MISSION ON UPPER ZAMBESI.
1878. CYPRUS PASSES UNDER CONTROL OF GREAT BRITAIN.
1878. EVANGELICAL ASSOCIATION ORGANIZES FOR MISSIONS.
1878. ENGLISH PRESBYTERIAN WOMEN ORGANIZE FOR MISSIONS.
1878. LIVINSTONE INLAND MISSION FOUNDED ON KONGO.
1878. CHURCH MISSIONARY SOCIETY FOUNDS UGANDA MISSION.
1878. DR. MACKENZIE CURES WIFE OF LI HUNG CHANG.
1878. ALEXANDER DUFF DIES.
1878. WOMEN OF METHODIST CHURCH, SOUTH, ORGANIZE.
1879. MURRAY INVENTS ALPHABET FOR CHINESE BLIND.
1879. WOMEN OF METHODIST PROTESTANT CHURCH ORGANIZE.

1879. WOMEN OF LUTHERAN GENERAL SYNOD ORGANIZE.
1879. ENGLISH BAPTISTS OPEN MISSION IN JAPAN.

1880—1889.

1880. CUMBERLAND PRESBYTERIAN WOMAN'S BOARD ORGANIZED.
1880. CHURCH OF ENGLAND ZENANA MISSION ORGANIZED.
1880. AMERICAN BOARD OPENS WEST CENTRAL AFRICAN MISSION.
1880. BASLE SOCIETY TAKES KAMERUN MISSION.
1880. DANIEL LINDLEY (ZULU MISSION) DIES.
1881. FIRST CHRISTIAN ENDEAVOR SOCIETY ORGANIZED.
1881. GERMAN BAPTIST BRETHREN ORGANIZE FOR MISSIONS.
1881. CANADA CONGREGATIONALISTS ORGANIZE FOR MISSIONS.
1881. NORTH AFRICA MISSION ORGANIZED.
1881. FRIENDS' WOMAN'S BOARD ORGANIZED.
1881. JOHN LUDWIG KRAPF DIES IN WURTEMBURG.
1882. BRITISH PROTECTORATE ESTABLISHED IN EGYPT.
1882. LADY DUFFERIN FUND MOVEMENT BEGINS.
1882. METHODIST PROTESTANTS ORGANIZE FOR MISSIONS.
1882. BREKLUM MISSIONARY SOCIETY ORGANIZED.
1882. PRESBYTERIANS BEGIN MISSION IN CENTRAL AMERICA.
1882. SECOND DECENNIAL CONFERENCE (INDIA), CALCUTTA.
1882. TITUS COAN (HAWAIIAN MISSION) DIES.
1883. EVANGELICAL ASSOCIATION ORGANIZES WOMAN'S BOARD.
1883. UNITED PRESBYTERIANS ORGANIZE WOMAN'S BOARD.
1883. CHRISTIANS (DISCIPLES) OPEN MISSION IN CHINA.
1883. BAPTISTS TAKE OVER LIVINGSTONE INLAND MISSION.
1883. ROBERT MOFFAT DIES.
1883. WM. G. SCHAUFFLER (CONSTANTINOPLE) DIES.
1884. COLORED BAPTISTS ORGANIZE FOR MISSIONS.
1884. SEVENTH-DAY BAPTISTS ORGANIZE WOMAN'S BOARD.
1884. GERMAN EVANGELICAL SYNOD OPENS MISSION IN INDIA.
1884. CHRISTIANS (DISCIPLES) OPEN MISSION IN JAPAN.
1884. PRESBYTERIANS OPEN MISSION IN KOREA.
1884. BEGINNING OF PERSECUTION IN UGANDA.
1884. S. WELLS WILLIAMS DIES.
1885. BERLIN CONFERENCE CONSTITUTES KONGO FREE STATE.
1885. BIBLE CHRISTIANS (ENGLAND) ORGANIZE FOR MISSIONS.

1885. CHRISTIAN LITERATURE SOCIETY (CHINA) ORGANIZED.
1885. BISHOP HANNINGTON (UGANDA) KILLED.
1885. GENERAL GORDON KILLED AT KHARTUM.
1886. STUDENT VOLUNTEER MOVEMENT ORGANIZED.
1886. AMERICAN CHRISTIAN CONVENTION ORGANIZES FOR MISSIONS.
1885. METHODISTS OPEN MISSION IN KOREA.
1887. ION KEITH-FALCONER DIES AT ADEN.
1888. WORLD'S MISSIONARY CONFERENCE HELD IN LONDON.
1888. ARNOT'S GARENGANZE MISSION FOUNDED.
1888. JAPANESE TRANSLATION OF BIBLE COMPLETED.
1888. DR. J. KENNETH MACKENZIE (CHINA) DIES.
1889. BRAZIL BECOMES A REPUBLIC.
1889. SEVENTH-DAY ADVENTISTS ORGANIZE FOR MISSIONS.
1889. SOUTHERN BAPTISTS ORGANIZE WOMAN'S BOARD.
1889. EPISCOPALIANS ORGANIZE WOMAN S BOARD.
1889. REFORMED EPISCOPALIANS ORGANIZE WOMAN'S BOARD.
1889. METHODISTS BEGIN MALAYSIA MISSION.
1889. SOCIETY FOR PROPAGATION OF GOSPEL ENTERS KOREA.
1889. PRIMITIVE METHODISTS (ENGLAND) OPEN ZAMBESI MISSION.

1890—1899.

1890. FIRST PARLIAMENT MEETS IN JAPAN.
1890. MISSIONARY CONFERENCE MEETS IN SHANGHAI.
1890. UNIVERSALISTS OPEN MISSION IN JAPAN.
1890. METHODISTS OPEN MISSION IN SINGAPORE.
1890. REFORMED (DUTCH) CHURCH OPENS ARABIAN MISSION.
1890. PRESBYTERIAN CHURCH, SOUTH, OPENS MISSION ON UPPER KONGO.
1890. ALEXANDER MACKAY DIES IN UGANDA.
1891. CHRISTIAN AND MISSIONARY ALLIANCE BEGINS EVANGELIZING WORK.
1891. BISHOP SAMUEL CROWTHER DIES.
1892. CONGRESS OF RELIGIONS MEETS IN CHICAGO.
1892. CENTENNIAL OF CAREY'S MISSIONARY SOCIETY.
1892. THIRD DECENNIAL CONFERENCE, INDIA, IN BOMBAY.
1892. PRESBYTERIAN CHURCH, SOUTH, OPENS KOREAN MISSION.
1892. JAMES CALVERT (FIJI, 1838-66) DIES.
1893. ROBERT M. McALL DIES.
1894. CHINO-JAPANESE WAR.
1894. J. L. NEVIUS DIES.

1894. A. P. HAPPER DIES.
1894. M. ADOLPH MABILLE DIES.
1895. MADAGASCAR CONQUERED BY THE FRENCH.
1895. CENTENNIAL OF LONDON MISSIONARY SOCIETY.
1895. KUCHENG (CHINA) MASSACRE OF MISSIONARIES.
1896. BEGINNING OF WORK UPON UGANDA RAILROAD.
1896. C. V. A. VAN DYCK DIES.
1896. MADAME COILLARD DIES.
1897. WAR IN CRETE.
1897. ARMENIAN MASSACRES IN TURKEY.
1897. FAMINE AND PLAGUE IN INDIA.
1897. CHURCH OF GOD SENDS OUT FIRST MISSIONARY.
1897. PARIS MISSIONARY SOCIETY BEGINS WORK IN MADAGASCAR.
1897. AMERICAN BOARD CHANGES SITE OF EAST AFRICAN MISSION.
1898. SPANISH-AMERICAN WAR.
1898. HAWAIIAN ISLANDS ANNEXED TO UNITED STATES.
1898. KHARTUM CAPTURED BY BRITISH FORCES.
1898. KONGO RAILROAD COMPLETED.
1898. REBELLION IN UGANDA, AND PILKINGTON KILLED.
1898. PROF. JAMES LEGGE DIES.
1898. DEAN VAHL DIES.
1898. DAVID A. DAY, LIBERIA, DIES.
1898. GEORGE MULLER DIES.
1898. G. F. VERBECK, JAPAN, DIES.
1899. PEACE CONFERENCE AT THE HAGUE.
1899. AUSTRALIAN FEDERATION ASSURED.
1899. VENEZUELA ARBITRATION DECISION RENDERED.
1899. WAR BETWEEN GREAT BRITAIN AND SOUTH AFRICAN REPUBLIC.
1899. JAPAN ATTAINS TO EQUALITY WITH WESTERN POWERS.
1899. NILE RAILROAD COMPLETED TO KHARTUM.
1899. CENTENNIAL OF CHURCH MISSIONARY SOCIETY.
1899. CENTENNIAL OF RELIGIOUS TRACT SOCIETY (ENGLAND).
1899. UNITED EVANGELICAL ASSOCIATION ORGANIZES FOR MISSIONS.
1899. UNITED PRESBYTERIANS SET UP SYNOD OF THE NILE.
1899. WILLIAM BUTLER (FOUNDER IN INDIA AND MEXICO) DIES.

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